SŪKTA SAṄGRAHA



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Introduction

Every dvija should spend some time each and every day studying and memorizing some sections of the Veda. In this volume we have gathered together most of the major sūktas from various Vedas which are useful and meaningful. The actual ceremonial use differs from occasion, tradition and community.

Brahma-yajña

- Be seated facing the East or North, and perform ācamanam, then recite the saṅkalpam.

Saṅkalpaḥ; — hariḥ oṁ tat sat | mama upāta samasta duritakṣaya dvāra śrī paremśvara prītyartham/śrī bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa — brahma-yajñaṁ kariṣye |

- Touch some water.
- Śrīvaiṣṇavas recite the following:—

ārambha mantra;

kṛtañca kariṣyāmi bhagavan nityena bhagavat kaiṅkarya rūpeṇa mahā vibhūti cāturātmyā brahma-yajñena bhagavantaṁ vāsudevam arcayiṣyāmi ||

I am engaged in doing that which has already been done; it is the daily rite; the service of the Supreme Being Srī Kṛṣṇa; I shall now adore the Divine Vasudeva through this rite of Brahma-yajña.

- Wash the hands while reciting;

vidyudasi vidya me pāpmān anṛtāt satyam upaimi

O Lord you are a flash of Brilliant Light; make me mindful of my transgressions, by this may I reach the Truth.

- Repeat ācamanam silently, wipe mouth and then wash hands.
- Touch water and then touch each of the following parts of the body.

Head	—	all fingers.
Eyes	—	ring finger.
Nose	—	index finger.
Ears	—	little finger.
Chest	—	palm of the hand.

- Wash hands again.
- Place pavitris on both hands and then do three prāṇāyāmas.
- Sit with the right leg above the left one and clasp the brahmānjali then recite;

oṁ bhūḥ | tat savitur vareṇyaṁ |
oṁ bhuvaḥ | bhargo devasya dhīmahi |
oṁ suvaḥ | dhiyo yo naḥ pracodayāt |
oṁ bhūḥ | tat savitur vareṇyaṁ | bhargo devasya dhīmahi |
oṁ suvaḥ | dhiyo yo naḥ pracodayāt |
oṁ bhūr bhuvas suvaḥ | tat savitur vareṇyaṁ bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt |
oṁ bhūr bhuvas suvaḥ | tat savitur vareṇyaṁ bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt |

- Recite the first verse of each of the Vedas;

Rig Veda

agnim ile purohitaṁ yajñasya devam ṛtvijaṁ | hotāraṁ ratna dhātamam || 1 ||

I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.

Yajur Veda

iṣe tvorje tvā vāyavas sthopāyavas stha devo vas savitā prārpayatu śreṣṭhatamāya karmaṇa || 1 || ā pyāyadhvam aghniyā deva-bhāgam ūrjasvatīḥ payasvatīḥ prajāvatīr-anamīvā ayakṣmā mā vas stena īśata māghaśagum so rudrasya hetiḥ pari vo vṛṇaktu dhruvā asmin gopatau syāta bahvir-yajamānasya paśūn pāhi || 2 ||

O Palasha branch I am cutting you in order to use you as an offering to the gods. O Calves! Depart from your mothers to the forest to eat grass and again return to your master's house in the evening. O Cows the Supreme Lord that is within you impels you so that your milk may be used in the sacrifice.

Sāma Veda

agna āyāhi vītaye gṛṇāno havya dātaye | nihotā satsi barhiṣi ||

Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and binds us with desires to the variegated sense activities.

Atharvana Veda

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ ||

May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.

ADHYAYANA

- One should now recite a few sūktams, if this is not possible then just recite only the puruṣa sūktam.
- Taking water in the right hand sprinkle it around the head with;

om satyaṁ tapaḥ śraddhāyāṁ juhomi |

- Repeat three times;

oṁ namo brahmaṇe namo'stvagnaye namaḥ pṛthivyai nama auṣadhībhyaḥ |
namo vāce namo vācas-pataye namo viṣṇave bṛhate karomi ||
oṁ śāntiś śāntiś śāntiḥ ||

I pay my obeisance to Brahma and to you O Agni, to the Earth and to the Herbs. To Speech and the Lord of Speech, salutations to Vishnu, this I do for the Sacred Vedas. Om Peace Peace

- Wash the hands;

vṛṣṭir asi vṛśca me pāpmān-anṛtāt satyam upāgām ||

O Lord you are the cause of all separation; separate me from sin. From untruth I have reached the Truth.

- ācamanam.

1. Brahmā Sūktam

Taittiriya Brahmaṇa 2:8:8

brahma jajñānaṁ prathamaṁ purastād visīmatas-suruco vena āvaḥ |
subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ || 1 ||

In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3) AV.4.1.1a TS.4.2.8.2. VS.13.3

pitā virājāguṁ ṛṣabho rayīṇām | antarikṣaṁ viśva-rūpa āviveśa |
tam arkair abhyarcanti vatsam | brahma santaṁ brahmaṇā vardhayantaḥ || 2
brahma devān ajanayat | brahma viśvam idaṁ jagat |
brahmaṇaḥ kṣatraṁ nirmitam | brahma brāhmaṇa ātmanā || 3 ||
antarasmin ime lokāḥ | antar viśvam idaṁ jagat |
brahmaiva bhūtānāṁ jyeṣṭham | tena korhati sparditum || 4 ||
brahman devās-trayas triguṁ śat | brahman indra prajāpati |
brahman ha viśvā bhūtāni | nāvi vāntas samāhitā || 5 ||
catasra āśāḥ pracaran tvagnayaḥ | imaṁ no yajñaṁ nayatu prajānan |
ghṛtaṁ pinvan ajaraguṁ suvīram | brahma samidh bhavatya hūtīnām || 6 ||

2. Puruṣa Sūktam

sahasra śīrṣā puruṣaḥ | sahasrākṣas sahasra pāt |
sa bhūmiṁ viśvato vṛtvā | atyatiṣṭhad daśāṅgulam || 1 ||

The Supreme Being has a thousand heads, a thousand eyes, a thousand feet.
Pervading the cosmos on every side He fills a space ten fingers beyond.

puruṣa evedaguṁ sarvaṁ | yad bhūtaṁ yac ca bhavyaṁ |
utāmṛtatva syeśānaḥ | yad annenā tirohati || 2 ||

The Supreme Being indeed is all this, what hath been and what yet shall be.
It is He who confers on all immortality by which alone they live.

etāvān asya mahimā | ato jyāyāguś ca pūruṣaḥ |
pādo'sya viśvā bhūtāni | tripād asyām ṛtam divi || 3 ||

So mighty is His grandeur, yea greater than this is the Supreme Being.
All creatures comprise one fourth of Him, three fourths eternal life above.

tripād ūrdhva udait puruṣaḥ | pādo'syehā''bhavāt punaḥ |
tato viśvaṅ vyakrāmat | sāśanānaśane abhi || 4 ||

With three fourths the Supreme Being rose up; one fourth again remained here.
Thence He moved forth to every side, over what eats and what eats not.

tasmād virād ajāyata | virājo adhi pūruṣaḥ |
sa jāto atyaricyata | paścād bhūmim atho puraḥ || 5 ||

From Him was Viraj (Shining Forth) born, again from Viraj emerged the Primeval Man.
When born he spread to the east and west, beyond the boundaries of the world.

yat puruṣeṇa haviṣā । devā yajñam atanvata ।
vasanto asyāsīd ājyam । grīṣma idhmaś śarad-haviḥ ॥ 6 ॥

Then the devas performed a sacrifice. The Primeval Being Himself was the offering.
Spring became the ghee, summer the faggots, and the autumn the rice offering.

saptāsyāsan paridhāyaḥ । tris sapta samidhaḥ kṛtāḥ ।
devā yad yajñam tanvānāḥ । abadhnan puruṣam paśum ॥ 7 ॥

Then seven were the enclosing sticks, His kindling brands were three times seven.
In that sacrifice of the Devas the Primeval Being was bound as the victim.

tam yajñam barhiṣi praukṣan । puruṣam jātam agrataḥ ।
tena devā ayajanta । sādhyā ṛṣayaś ca ye ॥ 8 ॥

This the Supreme Being, the first born being, was purified by aspertions.
Thus was performed the first sacrifice by the devas and rishis of yore.

tasmād yajñāt sarva hutaḥ । sambhṛtaṁ pṛṣad ājyam ।
paṣūguṁs tāggaś cakre vāyavyān । āraṇyān grāmyāśca ye ॥ 9 ॥

From that general sacrifice the dripping ghee was gathered up.
He formed the creatures of the air and the animals both wild and tame.

tasmād yajñāt sarva hutaḥ । ṛcaḥ sāmāni jajñire ।
chandāguṁsi jajñire tasmāt । yajus tasmād ajāyata ॥ 10 ॥

From that great general sacrifice, Rik and Sama hymns were born,
There from the various metres were born, the Yajus had its birth from it.

tasmād aśva ayājanta । ye ke cobhayādataḥ ।
gavo ha jajñire tasmāt । tasmāj jātā ajā vayaḥ ॥ 11 ॥

From it were horses born, from it all animals with two rows of teeth.
Cows were born there from, from it were goats and sheep produced.

yat puruṣaṁ vyadadhuḥ । katidhā vyakalpayan ।
mukhaṁ kim asya kau bāhū । kā vūrū pādā vucyete ॥ 12 ॥

When they contemplated the Primeval Being in how many ways did they conceive of Him?
What was His mouth ? What were His arms? What were His thighs and feet called?

brāhmaṇo'sya mukham āsīt । bāhū rājanyaḥ kṛtaḥ ।
ūrū tad asya yad vaiśyaḥ । padbhyāguṁ śūdro ajāyata ॥ 13 ॥

The brahmin was his mouth, of both His arms was the Raja made.
His thighs became the Vaishya, from His feet was the Shudra produced.

candramā manaso jātaḥ । cakṣos-sūryo ajāyata ।
mukhād indraś cāgniś ca । prāṇād vāyur ajāyata ॥ 14 ॥

The Moon was created from His mind, and from His eye the Sun had birth.
From His mouth were Indra and Agni born, from His breath came the wind.

nābhyā āsīd antarikṣam । śīrṣṇo dyaus samavartata ।
padbhyāṁ bhūmir diśaś śrotrāt । tathā lokāguṁ akalpayan ॥ 15 ॥

From His navel came the astral world, and from His head the world beyond.
Earth from His feet and space from His ears, thus did they create the worlds.

vedāham etaṁ puruṣaṁ mahāntam | āditya varṇaṁ tamasas tu pāre |
sarvāṇi rūpāṇi vicitya dhīraḥ | nāmāni kṛtvā'bhivadan yadāste || 16 ||

I know the mighty Supreme Being, whose color is like the Sun, beyond the reach of darkness. He the Omniscient One, creates from Himself all the manifold forms and calls them by various names.

dhātā purastād yam udājahāra | śakraḥ pravidvān pradiśaś-catasraḥ |
tam evā vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate || 17 ||

The first creator [Brahma] knew the Supreme Being, he in turn made Him known to Shakra [Indra] who proclaimed it in the four directions. Hence even today he who knows Him and the creation thus; as permeated, pervaded and possessed by the Supreme Being verily attains immortality. There is no other way. [For spiritual perfection]

yajñena yajñam ayajanta devāḥ | tāni dharmāṇi prathamā-nyāsan |
te ha nākaṁ mahimānas sacante | yatra pūrve sādhyās santi devāḥ || 18 ||

The gods sacrificed through sacrifice, thus were the first ordinances established. Those great Beings who base their lives upon sacrifice verily reaches the highest Spiritual Realm where all the sādhyas (nitya sūris) dwell.

adbhyas saṁbhūtaḥ pṛthivyai rasācca | viśvakarmaṇas samavartatādhi |
tasya tvaṣṭā vidadhad rūpam-eti | tat puruṣasya viśvam ājānam agre || 19 ||

In the beginning this universe arose from Vishvakarma [the Universal Architect] through water, earth, fire and the other elements. He excelled Aditya, Indra and the other gods. Fashioning the form thereof Tvashta proceeded, thus was the universe created in the beginning from the Primeval Being.

vedāham etaṁ puruṣaṁ mahāntam | āditya varṇaṁ tamasaḥ parastāt |
I know this mighty Supreme Being whose splendour is like the sun, beyond the reach of darkness.
tam evaṁ vidvān amṛta iha bhavati | nānyaḥ panthā vidyate'yanāya || 20 ||
He alone who knows Him becomes immortal here, there is no other path to liberation.

prajāpatiś carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |
tasya dhīrāḥ parijānanti yonim | marīcīnāṁ padam icchanti vedhasaḥ || 21 ||

In the womb moves Prajapati [the Lord of Creatures], He never becoming born is manifested in variegated forms. The wise discern the Source from whence He arises, the first patriarchs sought the position which Marici and the others had obtained.

yo devebhya ātapati | yo devānāṁ purohitaḥ |
purvo yo devebhyo jātaḥ | namo rucāya brāhmaye || 22 ||

He who gives light and heat to the gods, the First, Foremost agent of the gods.
To Him, to the Resplendent, to the Holy One salutations be.

rucaṁ brāhmaṁ janayantaḥ | devā agre tad abruvan |
yas tvaivaṁ brāhmaṇo vidyāt | tasya devā asan vaśe || 23 ||

Thus spake the gods at first, as they begat the Bright and Holy One;
The brahmin who may know you thus, shall obtain dominion over all the gods.

hrīś ca te lakṣmīś ca patnyau | aho rātre pārśve |
nakṣatrāṇi rūpam | aśvinau vyāttam |
iṣṭaṁ maniṣāṇa | amuṁ maniṣāṇa | sarvaṁ maniṣāṇaḥ || 24 ||

Beauty and Fortune are your two consorts, each side of you are day and night.
The constellations are your form, the Ashvins your mouth.
Being such grant me whatever I desire; yonder world and all other happiness.

3. Nārāyaṇa Sūktam

sahasra-śīrṣaṁ devaṁ viśvākṣaṁ viśva-śaṁbhuvam |
viśvaṁ nārāyaṇaṁ devam-akṣaraṁ paramaṁ padam || 1 ||

This universe is truly (the body of) the Supreme Godhead only. Therefore it is dependant upon Him; the Self-effulgent Divine Being; who has countless head and eyes, who is the producer of joy for the universe, whose form the universe is; who is the Controller and the Cause of all beings, all-pervasive, imperishable and the unsurpassed Ruler and Saviour of all.

viśvataḥ paramān-nityaṁ viśvaṁ nārāyaṇaguṁ harim |
viśvam evedaṁ puruṣastad viśvam upajīvati || 2 ||

He is superior to this universe, endless and multi-form. He is the goal of humanity and the Destroyer of sin. That Supreme Person is the universe and the Creator thereof.

patiṁ viśvasyātmeśvaraguṁ śāśvataguṁ śivam acyutam |
nārāyaṇaṁ mahā-jñeyaṁ viśvātmānaṁ parāyaṇam || 3 ||

He is the Protector-of-the-universe and the Ruler-of-individual-souls, He is permanent, supremely auspicious and unchanging. He has embodied Himself in mankind as the Indwelling-spirit. He is supremely worthy of being known by creatures; the One who is embodied in the universe and who is the Supreme-goal.

nārāyaṇa paro jyotir-ātmā nārāyaṇaḥ paraḥ |
nārāyaṇa paraṁ-brahma tattvaṁ nārāyaṇaḥ paraḥ || 4 ||
nārāyaṇa paro dhyātā dhyānaṁ nārāyaṇaḥ paraḥ || 5 ||

Narayana is the Supreme-Reality designated as Brahman. Narayana is the Supreme, Narayana is the Supreme Light (described in the Upanishads), Narayana is the Supreme. Narayana is the most excellent meditator and meditation.

yacca kiñcit jagat sarvaṁ dṛśyate śrūyate'pi vā |
antar-bahiśca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ || 6 ||

Whatsoever there is in this universe known through perception or report; all that is pervaded by Narayana within and without.

anantam avyayaṁ kaviguṁ samudrentaṁ viśva śaṁbhuvam |
padma kośa pratīkāśaguṁ hṛdayaṁ cāpyadhomukham || 7 ||

One should meditate within the inverted lotus-bud like heart; upon that Supreme Person, the Limitless, Unchanging, All-knowing, the Cause-of-happiness to the universe; who is the end of the ocean of Samsara and the goal of all striving. The point of focus in meditation is the space within the heart which resembles an inverted lotus bud.

adho niṣṭyā vitastyānte nābhyām upari tiṣṭhati |
jvāla-mālā-kulaṁ bhātī viśvasyāyatanaṁ mahat || 8 ||

It should be known that within the heart which is situated between the larynx and the navel, the Lord of the universe abides shining with a garland of flames.

santataguṁ śilābhistu lambatyā kośa sannibham |
tasyānte suṣiraguṁ sūkṣmaṁ tasmin sarvaṁ pratiṣṭhitam || 9 ||

The heart resembles an inverted lotus-bud surrounded by arteries. Within it there is a subtle space, within which everything is established.

tasya madhye mahan-agnir viśvārcir viśvato-mukhaḥ |
so'grabhug vibhajan tiṣṭhan nāhāram ajaraḥ kaviḥ || 10 ||

In that space is the Undecaying, omni-faced, great Light, which has flames on every side. He enjoys the food presented and metabolizes it in the body.

tīryag ūrdhvaṁ adhaś-śāyī raśmayas tasya santatā |
santāpayati svaṁ deham āpāda tala-mastakaḥ ||
tasya madhye vahni śikhā aṇīyordhvā vyavasthitaḥ || 11 ||

The rays of that Fire spread out, upwards and downwards warming the whole body from head to foot. In the center of that Light which permeates the whole body there abides a thin tongue of flame; the color of gold which is most subtle.

nīla-toyada madhyasthād vidyullekheva bhāsvarā |
nīvāra śūkavat tanvī pītā bhāsvatyaṇūpamā || 12 ||

It is dazzling like a flash of lightening that appears in a dark rain cloud. It is a slender as the awn of a paddy grain which serves as a comparison to illustrate its subtlety.

tasyā śikhāya madhye paramātmā vyavasthitaḥ |
sa brahma sa śivas sa haris sendra so'kṣaraḥ paramas svarāṭ || 13 ||

The Supreme Soul dwells within that flame, He is Brahma, He is Siva, He is Vishnu, He is Indra, He is the Supreme Cause-of-the-universe, the Self-luminous One.

ṛtaguṁ satyaṁ paraṁ brahma puruṣaṁ kṛṣṇa piṅgalam |
ūrdhva-retaṁ virūpākṣaṁ viśva-rūpāya vai namo namaḥ || 14 ||

The Supreme Brahman the Absolute Reality is a Being dark-blue and yellowish in color, absolutely chaste and possessing uncommon eyes; salutations to Him of the Universal-form.

oṁ nārāyaṇāya vidmahe vāsudevāya dhīmahi | tanno viṣṇuḥ pracodayāt || 15 ||

May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.

4. Viṣṇu Sūktam

viṣṇor nukaṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāgm̐si yo askabhāyad
uttaragm̐ sadhasthaṁ vicakramāṇas tredho rugāyaḥ || 1 ||

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding. (R.V.1:154:1)

viṣṇor nukaṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāgm̐ si yo askabhāyad uttaragm̐ sadhasthaṁ vicakramāṇas tredho rugāyo viṣṇo rarāṭamasi viṣṇoḥ pṛṣṭhamasi viṣṇoḥ śñaptrestho viṣṇo syūrasi viṣṇo dhruvam asi vaiṣṇavam asi viṣṇave tvā || 1 ||

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode , thrice setting down His footstep, widely striding. RV.1:154:1 You are the forehead of Vishnu; you are the back of Vishnu; ye two are the corners of Vishnu's mouth. You are the thread of Vishnu, you are the fixed point of Vishnu. You are of Vishnu; to Vishnu you. TS. 1:2:13

tad asya priyam abhipātho aśyām | naro yatra devayavo madanti |
urukram asya sa hi bandhur itthā | viṣṇōḥ pade parame madhva uthsaḥ || 2 ||

May I attain to His well-beloved realm where the devotees rejoice. For there springs, close akin to the Wide-Strider; the source of immortality in Vishnu's highest footstep.

pratad viṣṇus tavate vīryāya | mṛgo na bhīmaḥ kucaro giriṣṭhāḥ |
yosyoruṣu triṣu vikramaṇeṣu | adhikṣiyanti bhuvanāni viśvā || 3 ||

For this His mighty deed is Vishnu praised, who like some wild lion, dread, prowling, roams the mountains. He within whose three wide-extending paces all living creatures have their existence.

paro mātrayā tanuvā vṛdhāna | na te mahitvam anvaśnuvanti |
ubhe te vidma rajasi pṛthivyā | viṣṇo devatvaṁ paramasya vithse || 4 ||

Humans cannot comprehend your greatness, Who expands beyond all bound and measure with your body. Both your two regions of the earth , O Vishnu we know; you O God knows the highest.

vicakrame pṛthivīm eṣa etām | kṣetrāya viṣṇur manuṣe daśasyan |
dhruvāso asya kīrayo janāsaḥ | urukṣitagm̐ sujanim ācakāra || 5 ||

Over this earth with mighty step strode Vishnu, ready to give it for a home to Manu. In Him the humble people trust for refuge; He, the Nobly Born, has made them spacious dwellings.

trir devaḥ pṛthivīm eṣa etām | vicakrame śartacasaṁ mahitvā |
pra-viṣṇur astu tava sastavīyān | tveṣagga hyasya sthavirasya nāma || 6 ||

Three times God strode forth in all His grandeur over this earth bright with a hundred splendours. Foremost is Vishnu, stronger than the strongest; for glorious is His name Who lives forever.

ato devā avantu no yato viṣṇur vicakrame | pṛthivyās sapta dhāmabhiḥ || 7 ||

The gods be gracious unto us even from the place whence Vishnu strode. Through the seven regions of the earth.

idaṁ viṣṇur vicakrame tredha nidadhe padam | samūḍham asya pāgm̐ sure || 8 ||

Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

trīṇi padā vicakrame viṣṇur gopā adābhyaḥ | ato dharmāṇi dhārayan || 9 ||

Vishnu, the Protector, He whom none deceives, made three steps, thenceforth. Establishing His high ordinances.

viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe | indrasya yujyasya sakhāḥ || 10

Look upon the deeds of Vishnu, whereby the friend of Indra, close-allied, Has let his pastimes be seen.

tad viṣṇoḥ paramaṁ padagm̐ sadā paśyanti sūrayaḥ | divīva cakṣurātatam || 11 ||

The nitya sūris evermore behold that loftiest place where Vishnu is, placed as it where an eye in heaven.

tad viprāso vipanyavo jāgṛvāgm̐ sas samindhate | viṣṇor yat paramaṁ padam || 12 ||

This Vishnu's station most sublime, the singers ever vigilant, Lovers of holy song light up.(RV 1:22: 16-21)

pāryāptyā ananta-rāyāyā sarva stomo'tirātra uttama mahar bhavati sarvasyāptyai
sarvasya jittyai sarvam eva tenāpnoti sarvaṁ jayati ||

5. Śrī Sūktam

hiraṇyavarṇāṁ hariṇīṁ suvarṇa rajata-srajām |
candrāṁ hiraṇ-mayīṁ lakṣmīṁ jātavedo ma āvaha || 1 ||

O Jataveda! O Agni! Invite for my sake, the Goddess of good fortune, the golden-hued dame, the doe-like, moon-like maiden wreathed in gold and silver.

tāṁ ma āvaha jāta-vedo lakṣmīm anapagāminīm |
yasyāṁ hiraṇyaṁ vindeyaṁ gāmaśvaṁ puruṣān aham || 2 ||

O Knower-of-all-beings! Take me to the Goddess of Good Fortune - not a fickle deity, but one who is unswerving. May I obtain gold, cows, horses and men from her. May I be blessed with all the material comforts, such as wealth, cattle, conveyances, friends, servants and progeny.

aśva-pūrvāṁ ratha-madhyāṁ hasti-nāda prabodhinīm ।
śrīyaṁ devīm upahvaye śrīr-mā devī juṣatām ॥ 3 ॥

I invoke Mother Lakshmi to approach me with horses ahead and chariots in the middle and tumultous sounds of elephants.

kāṁ sosmitāṁ hiraṇya prākārām ārdrāṁ jvalantīṁ tṛptāṁ tarpayantīm
padme sthitāṁ padma-varṇāṁ tām ihopahvaye śrīyam ॥ 4 ॥

I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She transcends all sense perception. She is absolute.

candrāṁ prabhāsāṁ yaśasā jvalantīṁ śriyaṁ loke deva juṣṭām udārām । tāṁ
padminīmīṁ śaraṇam ahaṁ prapadye'lakṣmīr me naśyatāṁ tvāṁ vṛṇe ॥ 5 ॥

I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought after by devas. May her opposite - alakshmi- denoted by desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed.

āditya varṇe tapaso'dhijāto vanaspatis tava vṛkṣo'tha bilvaḥ ।
tasya phalāni tapasā nudantu māyāntarā yāśca bāhyā alakṣmīḥ ॥ 6 ॥

O Deity dazzling like the Sun's orb! The bilva tree which comes to fruition without flowering has sprung from your austerity. It's fruits are the result of your penance. May the bilva fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune.

upaitu māṁ deva-sakhaḥ kīrtiśca maṇinā saha ।
prādurbhūto'smi rāṣṭre'smin kīrtim ṛddhiṁ dadātu me ॥ 7 ॥

May the friend of the Deva approach me with fame and precious stones. I am born in this country. May Kubera bless me with prosperity and celebrity.

kṣut-pipāsāṁ malāṁ jyeṣṭhām alakṣmīṁ nāśayāmyaham ।
abhūtim asamṛddhiṁ ca sarvān nirṇuda me gṛhāt ॥ 8 ॥

I shall drive away from myself impurities, hunger and thirst. O Goddess banish from my home all ill-luck, calamaities and poverty.

gandha-dvārāṁ durādharṣāṁ nitya puṣṭāṁ karīṣiṇīm ।
īśvarīguṁ sarva bhūtānāṁ tām ihopahvaye śriyam ॥ 9 ॥

I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.

manasaḥ kāmam ākūtiṁ vācas satyam aśīmahi ।
paśūnāguṁ rūpam-annasya mayi śrīś śrayatāṁ yaśaḥ ॥ 10 ॥

May all my desires be fulfilled. May all my intentions come true and my utterances by truthful. May the Goddess be with me for ever in the form of abundant food, increased fame, fine form all all kinds of domestic animals.

kardamena prajā-bhūtā mayi sambhava kardama ।
śriyaṁ vāsaya me kule mātaraṁ padma mālinīm ॥ 11 ॥

O Kardama! By your advent, the Goddess has become a Mother, do reside with me. Establish the Mother, the Goddess of proserity, wreathed with garlands of lotuses, in my habitation.

āpas sṛjantu snigdhāni ciklīta vasa me gṛhe ।
nica devīṁ mātaraggaś śriyaṁ vāsaya me kule ॥ 12 ॥

Let the waters produce friendly results. O Chiklita! (Kamadeva) Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode.

ārdrāṁ puṣkariṇīṁ puṣṭiṁ suvarṇāṁ hema mālinīm ।
sūryāṁ hiraṇmayīṁ lakṣmīṁ jātavedo ma āvaha ॥ 13 ॥

O Jataveda, the Divine Fire! Bring me the golden Lakshmi, moist with compassion. Endowed with tawny colour, she nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold.

ārdrāṁ yaḥ kariṇīṁ yaṣṭiṁ piṅgalāṁ padma mālinīm ।
candrāṁ hiraṇmayīṁ lakṣmīṁ jātavedo ma āvaha ॥ 14 ॥

O Jataveda, the Divine Fire! Bring me the annointed Lakshmi of golden hue. Bring the Mother who holds the mace in her hand. Lead the Deity of prosperity to my dwelling.

tāṁ ma āvaha jātavedo lakṣmīm anapagāminīm । yasyāṁ hiraṇyaṁ prabhūtaṁ
gāvo dāsyo'śvān vindeyaṁ puruṣān aham ॥ 15 ॥

O Mystic Fire! Bring me lakshmi who will always stay with me. May I be endowed by her grace, wealth in plenty, horses and cattle, maids and servants, friends and companions.

yaś śuciḥ prayato bhūtvā juhuyād ājyam anvaham ।
sūktaṁ pañca daśarcaṁ ca śrī kāma satataṁ japet ॥ 16 ॥

Whoever desire to obtain Lakshmi , should having purified himself and become equananimous, should daily offer fire sacrifice with ghee, reciting the 15 stanzas of this Srisukta.

padma-priye padmini padma-haste padmālaye padma-dalāyatākṣi ।
viśva-priye viṣṇu mano'nukūle tvat pāda padmam mayi sannidhatsva ॥ 17 ॥

O Lakshmi with eyes like lotuses and to who lotuses are dear, who holds lotuses in her hands, and dwells within the lotus of the heart, the beloved of the whole world and the one to whom Vishnu conceeds, may your lotus feet always be the object of contemplation for me.

6. Bhū Sūktam

bhūmir bhūmnā dyaur variṇā'ntarikṣaṁ mahitvā ।
upasthe te devyadite'gnim annādam annādyāyā dadhe ॥ 1 ॥

O goddess Aditi, You are the Earth in depth. sky in breadth, atmosphere in greatness.
In your lap , I place Agni, the all-consumer for the consumption [of oblations] .

āyaṅgauḥ pṛśnir akramī dasanan mātaraṁ punaḥ । pitarañ ca prayant-suvaḥ ॥ 2 ॥
The spotted bull has come and sat before the mother in the east. Advancing to his Father heaven. (RV. X:189:1)
trigum śaddhāma virājati vāk pataṅgāya śiśriye । pratyasya vaha dyabhiḥ ॥ 3 ॥
Thirty places he rules; Speech relies upon wings to fly; bear it with the days.
asya prāṇād apānatyantaścarati rocanā । vyakhyan mahiṣas suvaḥ ॥ 4 ॥
With her inspiration from his expiration, She wanders between the worlds; The bull discerns the heaven.
yatvā kruddhāḥ paro vapa manyunā yad avartyā ।
sukalpam agne tat tava punas-tvoddīpayām asi ॥ 5 ॥

If in anger I have scattered you, in rage or through misadventure
May that offence be rectified by you O Agni, again we rekindle you.

yatte manyu paroptasya pṛthivīm anu dadhvase ।
ādityā viśve tad-devā vasavaśca samābharan ॥ 6 ॥

Whatever of you scattered in rage, was spread over the earth,

That the Adityas, the All-gods and the Vasus gathered together.

mano jyotir juṣatām ājyaṁ vicchinnaṁ yajñaguṁ samimaṁ dadhātu ।
bṛhaspatis tanutām imaṁ no viśve devā iha mādayantām ॥ 7 ॥

Mind, light, rejoice in oblation. May he unite this scattered sacrifice.
May Brhaspati extend it; may the All-gods rejoice herein. (Krsna Yajur Veda 1;5;3;)

medinī devī vasundharā syād vasudhā devī vāsavī । brahma varcasaḥ pitṛṇāgass śrotraṁ cakṣur manaḥ ॥ 8 ॥

devī hiraṇya-garbhiṇī devī prasūvarī । rasane satyāyane sīda ॥ 9 ॥

samudravatī sāvitrī ha no devī mahyaṅgī । maho-dharaṇī maho vyathiṣṭhāḥ । śṛṅge śṛṅge yajñe yajñe vibhīṣaṇī । indra patnī vyāpinī surasarid iha ॥ 11 ॥

vāyumatī jalaśayanī śriyaṁ dhā rājā satyandho pari medinī । śvoparidhataṁ gāya ॥ 12 ॥

viṣṇu-patnīṁ mahīṁ devīṁ mādhavīṁ mādhava-priyām । lakṣmīṁ priya sakhīṁ devīṁ namāmy-acyuta vallabhām ॥ 13 ॥

oṁ dhanur-dharāyai vidmahe । sarva siddhyai ca dhīmahi । tanno dharā pracodayāt । śṛṇvanti śroṇām amṛtasya gopām । puṇyām asyā upa śṛṇomi vācam । mahīṁ devīṁ viṣṇu patnīm ajūryām । pratīcī menāguṁ haviṣā yajāmaḥ । tredhā viṣṇur urugāyo vicakrame । mahiṁ divaṁ pṛthivīm antarikṣam । tacchroṇaiti śrava icchamānā । puṇyagga ślokaṁ yajamānāya kṛṇvatī ॥ 14 ॥

7. Nīḷā Sūktam

Taittiriya Saṁhitā 4;4;12

nīlāṁ devīguṁ śaraṇam ahaṁ prapadye । gṛṇāhi । ghṛtavatī savitar ādhipatyaiḥ payasvatīr antirāśāno astu । dhruvā diśāṁ viṣṇu patnyaghorā'syeśānā sahasoyā manotā । bṛhaspatir mātariśvota vāyus sandhuvānā vātā abhi no gṛṇantu । viṣṭambho divo dharuṇaḥ pṛthivyā asyeśānā jagato viṣṇu patnī ॥

Do be gracious unto us. Rich in ghee, O Savitr, through your sovreignity be the bounteous region rich in milk, for us. The firm among the quarters, Lady-of Vishnu, the mild, ruling over this strength, the desirable, Brhaspati, Matarisvan, Vayu, the winds blowing together be gracious unto us. Supporter of the Sky, supporter of the earth, ruling this world O Lady of Vishnu. (T.S. 4;4;12)

8. Rudra Sūktam

pariṇo rudrasya hetir vṛnaktu pari dveṣasya durmatiragāyoḥ ।
avasthirā maghavadbhyas tanuśva mīḍavastokāya tanayāya mṛḍaya ॥ 1 ॥

May Rudra's missle turn aside and spare us, the great wrath of the Impetuous One avoid us. Turn bounteous God, your strong bow from our princes, and be gracious to our seed and our offspring.

stuhi śrutaṁ garta sadaṁ yuvānaṁ mṛgan na bhīmam upahatnum ugram |
mṛḍā jaritre rudras tavā no anyante asman nivapantu senāḥ || 2 ||

Praise Him who is seated in the inner most recesses of the heart, the Young, the Famous, the Chastiser of sinful acts. Almighty, the Cause of grief to the transgressors, praised, be gracious to the singer; let your hosts spare us and smite down another.

mīḍuṣṭama śivatama śivo naḥ sumanā bhava | parame vṛkṣa āyudan nidhāya kṛtiṁ
vasāna ācara pinākaṁ bimradāgahi || 3 ||

O Most bounteous, most auspicious, be auspicious and favorably inclined to us; placing your bow on the highest tree, clad in your tiger- skin, come and approach us bearing your spear.

arhan bibharśi sāyakā nidhanva | arhan niṣkaṁ yajataṁ viśva-rūpam |
arhan nidhan dayase viśvam abhuvam | na vā ojīyo rudra tvad asti || 4 ||

Venerable are you who carries bow and arrows, venerable is the many hued and honoured necklace. Venerable- smitting asunder all forces of chaos, one mightier than you there is not O Rudra.

tvam agne rudro aśūro maho divas tvaguṁ śartho marutaṁ pṛkṣa īśiṣe |
tvam vaday rarunair yāsi śaṅgayas tvaṁ pūṣā vidhataḥ pāśin utmanā || 5 ||

The Cause of distress are you to the miscreants, the Lord of mighty heaven; you're the Leader of the Marut host, you're the Lord of Food. You trave with red windsyour home is in bliss, as Pushan you yourself protects your devotees.

āvo rājānam adhvarasya rudraguṁ hotāraguṁ satya yajaguṁ rodasyoḥ |
agniṁ purātana yitnora cittā dhiranya rūpam avase kṛnudhvam || 6 ||

Win, to assist You, Rudra, Lord of worship, Priest of both worlds, effectual sacrificer. Agni invested with His golden colours, before the thunder strike and lay you senseless

9. Ā no bhadrāḥ Sūktam

Rig Veda 1:89:

ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparitāsa udbhidaḥ |
devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive ||

MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians day by day unceasing in their care.

devānāṁ bhadrā sumatir ṛjūyatāṁ devānāṁ rātirabhi no ni vartatām |
devānāṁ sakhyam upasedimā vayaṁ devā na āyuḥ pratirantu jīvase || 2 ||

May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.

tān pūrvayā nividā hūmahe vayaṁ bhagaṃ mitram aditiṁ dakṣamasridham
aryamaṇaṁ varuṇaṁ somam aśvinā sarasvatī nas subhagā mayas karat || 3 ||

We summon them here with an ancient hymn, Bhaga, the friendly Daksa, Mitra, Aditi, Aryaman, Varuna, Soma, the Asvins. May Sarasvati, most auspicious, grant us contentment.

tanno vāto mayobhu vātu bheṣajaṁ tan mātā pṛthivī tat pita dyauḥ |
tad grāvāṇas soma suto mayobhuvas tad aśvinā śṛṇutaṁ dhiṣṇyā yuvam || 4 ||

May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Asvins, may you, for whom our spirits long, hear this prayer.

tam īśānam jagatas-tasthuṣas-patim dhiyam jinvam avase hūmahe vayam ।
pūṣā no yathā veda sāmasad vṛdhe rakṣitā pāyur-adabdhas svastaye ॥ 5 ॥

Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the inner spirit, that Pusan may promote the increase of our wealth, our infallible keeper and great benefactor.

svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nas tārkṣyo ariṣṭanemiḥ । svasti no bṛhaspatir dadhātu ॥ 6 ॥

May Indra Illustrious far and wide grant us wellbeing: may Pusan prosper us, the Master of all wealth. May Tarksya in a chariot with sound wheels prosper us: may Brhaspati grant to us prosperity.

pṛṣad aśvā marutaḥ pṛśni-mātaraś śubhaṁ yāvāno vidatheṣu jagmayaḥ ।
agni jihvā manavas sūra cakṣaso viśveno devā avasā gaman iha ॥ 7 ॥

The Maruts, Sons of Prani, riding on dappled horses, moving in glory, frequently visiting holy rites, Sages whose tongue is Agni, brilliant as the Sun, hither let all the Gods for our protection come.

bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣibhir-yajatrāḥ ।
sthirair-aṅgais-tuṣṭuvāguṁ sastanūbhiḥ vyaśema devahitaṁ yadāyuḥ ॥

O Gods, may we, with our ears listen to what is beneficial, and with our eyes see what is good, O Divine Ones. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Gods.

śatam innu śarado anti devā yatrā naścakrā jarasaṁ tanūnām ।
putrāso yatra pitaro bhavanti mā no madhyārīriṣat-āyur-gantoḥ ॥ 9 ॥

For an hundred autumns stand before us, O Gods, within whose space our bodies gradually begin to waste away; within whose space our sons become fathers in their turn. Break not in the midst, our course of fleeting life.

aditir dyaur aditir antarikṣaṁ aditir mātā sa pita sa putraḥ ।
viśvedevāḥ aditi pañca-janā aditir jātam aditir janitvam ॥ 10 ॥

Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Father and Son.
Aditi is the all-Gods, Aditi five-nations, Aditi is all that has been born and shall be born.

10. Abhaya Mantrāṇi

(Atharva Veda 13;15;5,6)

abhayam naḥ karatyantarikṣam abhayaṁ dyāvā-pṛthivī ubhe ime ।
abhayaṁ paścād abhayaṁ purastād uttarād adharād abhayaṁ no astu ॥

May we be free from fear of anything in the sky above, in the space beyond or on the earth beneath, may we be free from fear of anything that is hidden from us or before us, that is above us or beneath us.

abhayam mitrād abhayam amitrād abhayam jñātād abhayaṁ parokṣāt ।
abhayam naktam abhayam divā nas sarvā āśā mama mitram bhavantu ॥

May our friends grant us the gift of fearlessness, may we never fear our enemies, may we be free from fear of the known and from the unknown, may we be fearless during the day and the night may all directions afford us the gift of fearlessness.

11. Aghamarśana Sūktam

Nārāyaṇa Upaniṣad (Kṛṣṇa Yajur Veda)

hiraṇya śṛṅgaṁ varuṇaṁ prapadye tīrthaṁ me dehi yācitaḥ ।
yan mayā bhuktam asādhūnāṁ pāpebhyaśca pratigrahaḥ ॥ 1 ॥

I take refuge in Varuna, who is radiant like gold. O Varuna I entreat you to grant me saving grace, for I have enjoyed that which belongs to unworthy people and have accepted gifts from people whose earnings were unlawful.

yan me manasā vācā karmaṇā vā duṣkṛtaṁ kṛtam ।
tan na indro varuṇo bṛhaspatis savitā ca punantu punaḥ punaḥ ॥ 2 ॥

May Indra, Varuna, Brahaspati and Savitar completely absolve me and my people from the evil deeds that we have committed in thought word or deed.

namo'gnaye'psumate nama indrāya namo varuṇāya namo vāruṇyaiḥ namo'dbhyaḥ ।
yad apāṁ krūraṁ yad amedhyaṁ yad aśāntaṁ tad apagacchatāt ॥ 3 ॥

Salutations to the mystic fire hidden within the waters, Salutations to Indra, Salutations to Varuna, Salutations to the energy of Varuna, Salutations to the cosmic powers that are represented by water. Through the power of this chant let all that is injurious, impure or troublesome in water be destroyed.

atyāśanād atī pānād yacca ugrāt pratigrahāt ।
tan me varuṇo rājā pāṇinā hyavamarśatu ॥ 4 ॥

May King Varuna efface and absolve me of whatever negativity I have incurred by eating unlawful food, drinking unlawful beverages and accepting gifts from unlawful persons.

so'ham apāpo virajo nirmukta mukta kilbiṣaḥ ।
nākasya pṛṣṭham āruhya gacched brahma salokatām ॥ 5 ॥

Thus becoming taintless and pure and freed from negative desires and attachment, may I ascend to the Supreme State of enlightenment and achieve union with the cosmic consciousness.

yaścāpsu varuṇas sa punātvagha-marṣaṇaḥ ॥ 6 ॥

May the all pervading sin-effacing Varuna purify us.

yat pṛthivyāguṁ rajas svamāntarikṣe virodasī ।
imāggas stadāpo varuṇaḥ punātvagha-marṣaṇaḥ ॥ 7 ॥

May the sin-effacing Varuna, the god or waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric regions and the intervening space, and also those connected with us.

punantu vasavaḥ punantu varuṇaḥ punātvagha-marṣaṇaḥ ।
eṣa bhūtasya madhye bhuvanasya goptā ॥ 8 ॥

May the Vasus purify us. May Varuna purify us. May the sage named Aghamarshana purify us. Varuna is the protector of the world that was, and also the world that exists at present between the past and future worlds

eṣa puṇya-kṛtāṁ lokān eṣa mṛtyor hiraṇmayam । dyāvā pṛthivyor hiraṇ-mayaguṁ saggas śritaguṁ suvaḥ । sa nas suvas saguṁ śiśādhi ॥ 9 ॥

He grants to those doers of virtuous deeds the worlds which they deserve, and to the sinful the world of death called Hiran-maya. Again Varuna who supports heaven and earth, having become the Sun is wholesome and attractive. Being so blissful and benevolent in nature Varuna, be kind and purify us.

oṁ ārdraṁ jvalati jyotir aham asmi । jyotir jvalati brahmāham asmi ।
yo'ham asmi brahmāham asmi । aham asmi brahmāham-asmi ।
aham evāham mām juhomi svāha ॥

That Supreme Light which projected itself as the universe, like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.

ṛtañ ca satyaṁ cābhīddhāt tapaso 'dhyajāyata ।
tato rātryajāyata tatas samudro arṇavaḥ ।
samudrād arṇavā dadhi saṁvatsaro ajāyata ।
ahorātrāṇi vidadhad viśvasya miṣato vaśī ।
sūryā candramasau dhātā yathā pūrvaṁ akalpayat ।
divaṁ ca pṛthivīṁ cāntarikṣam atho suvaḥ ॥ R.V. 10:190

From Tapas generated to its maximum, Eternal Law and Truth were born: Thence was the Night produced, and thence the billowy flood of sea arose. From that same billowy flood of sea the Year was afterwards produced. Ordainer of the days and nights, Lord over all, who close their eyes. Dhatar, the great Creator, then formed in due order the Sun and Moon. He formed in order Heaven and Earth, the regions of the air and light. (R.V. 10:190)

12. Dūrvā & Mṛttika Sūktams

sahasra paramā devī śata-mūlā śatāṅkurā ।
sarvaṁ haratu me pāpaṁ dūrvā duḥsvapna nāśinī ॥ 1 ॥

May dūrva who represents the divine spirit, who is superior to a thousand purifiying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my defects.

kāṇḍāt kāṇḍāt prarohantī puruṣaḥ puruṣaḥ pari ।
evā no dūrve pratanu sahasreṇa śatena ca ॥ 2 ॥

O durva, just as you spread further and further, multiplying at every node, putting forth fresh roots and stalks, so also help us to grow in progeny by hundreds and thousands.

yā śatena pratanoṣi sahasreṇa virohasi ।
tasyāste devīṣṭake vidhema haviṣā vayam ॥ 3 ॥

O devi worshipped by devotees, may we worship you with oblations — you who multiplies yourself hundreds and grows in thousands.

aśva-krānte ratha-krānte viṣṇu krānte vasundharā ।
śirasā dhārayiṣyāmi rakṣasva mām pade pade ॥ 4 ॥

O earth that is traversed by a horse, a chariot and Vishnu I shall place you upon my head; protect me at every step.

bhūmir dhenur dharaṇi loka dhāriṇī
uddhṛtāsi varāheṇa kṛṣṇena śata bāhunā ॥ 5 ॥

The earth is the giver of happiness like a milch cow, the sustainer of life and support for all living beings. You were raised up by the black Boar having a hundred hands.

mṛttike hana (me) pāpaṁ yan mayā duṣkṛtaṁ kṛtam ।
mṛttike brahma dattāsi kāśyapenābhimantritā ।
mṛttike dehi me puṣṭiṁ tvayi sarvaṁ pratiṣṭhitam ॥ 6 ॥

O excellent earth, destroy my evil deeds that I hace committed. O excellent earth you are a gift from Brahma to creatures. Kasyapa the progenitor has sanctified you. O earth grant me prosperity, for everything depends on you.

mṛttike pratiṣṭhite sarvam tanme nirṇuda mṛttike ।
tvayā hatena pāpena gacchāmi paramāṁ gatim ॥ 7 ॥

O excellent earth, the support of all beings, cleanse all defects from me, my evil deeds (which are obstacles) having been effaced by you, I shall attain to the highest goal.

13. Aikatya Sūktam

(Rig Veda 10,191:2,3,4.)

saṁ gacchadhvaguṁ saṁ vadadhvam saṁ vo mānāguṁsi jānatām ॥
devā bhāgaṁ yathā pūrve sañjānānā upāsate ॥

Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.

samāno mantras samitis samānī samānaṁ manas-saha cittam eṣām ।
samānaṁ keto abhisaguṁ rabhadhvam saṁjñānena vo haviṣā yajāmahe ॥

May you pray together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.

samānī va ākūtiḥ samānā hṛdayāni vaḥ ।
samānaṁ astu vo mano yathā vas susahā 'sati ॥

United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you.

14. Anna Sūktam

(Taittiriya Brāhmaṇa 2:8:8:1,2,3)

aham asmi prathamajā ṛtasya । pūrvaṁ devebhyo amṛtasya nābhiḥ ।
yo mā dadāti sa ideva mā'vāḥ । aham annam annam adantamadmi ।
pūrvaṁ agner api hatyannam । yattau hā'sāte aham uttareṣu ।
vyāttamasya paśavas sujambham । paśyanti dhīrāḥ pracaranti pākāḥ ।
jahāmyanyam na jahāmyanyam । aham annaṁ vaśaṁ iccharāmi ।

samānam arthaṁ paryemi bhuñjat । ko māṁ annaṁ manuṣyo dayet ।
parāke annaṁ nihitaṁ loka etat । viśvair devaiḥ pitṛbhir guptam annam ।
yad adyate lupyate yat paropyate । śatatamī sā tanūr me babhūva ।
mahāntau carū sakṛd dugdhena paprau । divaṁ ca pṛśni pṛthivīṁ ca śākam
tat saṁpibanto na minanti vedhasaḥ । naitad bhūyo bhavati no kanīyaḥ ॥

annaṁ prāṇaṁ annam apānaṁ āhuḥ । annaṁ mṛtyuṁ tam u jīvātum āhuḥ ।
annaṁ brahmaṇo jarasaṁ vadanti । annam āhuḥ prajananaṁ prajānām ।
mogham annaṁ vindate apracetāḥ । satyaṁ bravīmi vadha itsa tasya ।
nāryamaṇaṁ puṣyati no sakhāyam । kevalāgho bhavati kevalādī ।
ahaṁ medhaḥ stanayan varṣann asmi । mām adantyaham abhyanyān ॥
ahaguṁ sadamṛto bhavāmi । madādityā adhi sarve tapanti oṁ ॥

15. Āyuṣya Sūktam

yo brahmā brahmaṇā ujjahāra prāṇaiḥ śiraḥ kṛttivāsāḥ pinākī ।
īśāno devas sa na āyurda-dhātu tasmai juhomi haviṣā ghṛtena ॥ 1 ॥
bibhrājamānas sarirasya madhyād rocamāno gharma rucir ya āgāt ।
sa mṛtyu pāśān apanudya ghorān-īhāyuṣeṇo ghṛtam attu devaḥ ॥ 2 ॥
brahma jyotir brahma patnīṣu garbham yam ādadhāt puru rūpaṁ jayantam ।
suvarṇa rambha graham arkam arcyan tam āyuṣe vardhayāmo ghṛtena ॥ 3 ॥
śrīyam lakṣmīm aubalām ambikām gāṁ ṣaṣṭhīm ca yām indra senetyudāhuḥ
tāṁ vidyāṁ brahma-yonigum surūpāṁ ihāyuṣe tarpayāmo ghṛtena ॥ 4 ॥
dākṣāyaṇyas sarva yonyas sayonyas sahasraśo viśva-rūpā virūpāḥ ।
sasūnavas sapatayas sayūthyā āyuṣeṇo ghṛtam idam juṣantāṁ ॥ 5 ॥
divyā gaṇā bahu rūpāḥ purāṇā āyuṣcido naḥ pramathnantu vīrān ।
tebhyo juhomi bahudhā ghṛtena mā naḥ prajāguṁ rīriṣo mota vīrān ॥ 6 ॥
ekaḥ purastād ya idaṁ babhūva yato babhūva bhuvanasya gopāḥ ।
yam apyeti bhuvanaguṁ sāmparāye sa no havir ghṛtam ihāyuṣe-ttu devaḥ ॥ 7 ॥
vasūn rudrān ādityān maruto'tha sādhyān
ṛbhūn yakṣān gandharvāguṁśca pitṛguṁśca viśvān ।
bhṛgūn sarpāguṁśca aṅgirāso'tha sarvān
ghṛtaguṁ hutvā svāyuṣyā mahayāma śāśvat ॥ 8 ॥

viṣṇo tvaṁ no antamaś śarma yaccha sahantya ।
pra te dhārā madhuścuta utsaṁ duhrate akṣitaṁ ॥ 9 ॥

mā na stoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ ।
vīrān mā no rudra bhāmito 'vadhīr haviṣmanto namasā vidhema te ॥ 10 ॥

16. Āyuṣya-mantrāṇi

(Taittiriya Brāhmaṇa 2:7:7:2)

indrāya tvā tejasvate tejasvantagga śrīṇāmi ।
indrāya tvaujasvate ojasvantagga śrīṇāmi ।
indrāya tvā payasvate payasvantagga śrīṇāmi ।
indrāya tvāyuṣmate āyuṣmantagga śrīṇāmi ।

O Indra, may I be conjoined with that splendour that is within you.
O Indra, may I be conjoined with that strength that is within you.
O Indra, may I be conjoined with that virility that is within you.
O Indra, may I be conjoined with that longevity that is within you.

tejosi । tatte prayacchāmi । tejasvad astu me mukham । tejasvac-chiro astu me । tejasvān viśvataḥ pratyaṅg । tejasā sampipṛgdhi mā ॥

You are splendid. That I beseech of you. May my countenance be filled with splendour. May my mind be filled with splendour. Splendour spreading everywhere. May I be furthered by that splendour.

ojosi । tatte prayacchāmi । ojasvad astu me mukham । ojasvac-chiro astu me ।
ojasvān viśvataḥ pratyaṅg । ojasā sampipṛgdhi mā ॥

You are strong. That I beseech of you. May my countenance be filled with strength. May my mind be filled with strength. Strength spreading everywhere. May I be furthered by that strength.

payosi | tatte prayacchāmi | payasvad astu me mukham | payasvac-chiro astu me | payasvān viśvataḥ pratyaṅg | payasā saṁpipṛgdhi mā ||

You are virile. That I beseech of you. May my countenance be filled with virility. May my mind be filled with virility. Virility spreading everywhere. May I be furthered by that virility.

āyurasi | tatte prayacchāmi | āyuṣmad astu me mukham | āyuṣmac-chiro astu me | āyuṣmān viśvataḥ pratyaṅg | āyuṣā saṁpipṛgdhi mā ||

May you have longevity. That I pray for you. May long life lie ahead of you, may longevity be above me. Longevity spreading everywhere. May your purpose in life be accomplished through longevity. TB.2.7.7.3

imaṁ agna āyuṣe varcase kṛdhi | priyaguṁ reto varuṇa soma rājan | mātevā asmā'dite śarma yaccha | viśvedevā jaradaṣṭir yathāsat | āyur-asi viśvāyurasi | sarvāyur-asi sarvam āyur-asi | yato vāto manojavāḥ | yataḥ kṣaranti sindhavaḥ | tāsāṁ tvā sarvāsāguṁ rucā | abhisiñcāmi varcasā | samudra iva sigahmanā | soma ivāsyadābhyaḥ | agnir iva viśvataḥ pratyaṅg | sūrya iva jyotiṣā vibhuḥ ||

Make this one long-lived and brilliant, O Agni. Beloved Seminal Force Varuna! King Soma! Like a Mother O Aditi grant us peace. May the Vishvedevas lead us to old age. You are life, You are the life of the universe. You are the life of all. From whence commeth the Vital Force with the speed of mind. From whence floweth the rivers [of consciousness]. May they all be radiant towards you. I asperse you with brilliance; equal to the depth of the Sea. As inviolable as the Nectar of Immortality, ubiquitous as fire, as brilliant as the light of the Sun. (TB.2.7.7.6)

apāṁ yo dravaṇe rasaḥ | tam aham asmā āmuṣyāyaṇāya |
tejase brahmavarcasāya gṛhṇāmi ||

The essence that flows in the waters, that do I draw towards us, splendour for spiritual glory do I take.

apāṁ ya ūrmau rasaḥ | tam aham asmā āmuṣyāyaṇāya |
ojase vīryāya gṛhṇāmi ||

The essence that undulates in the waters, that do I draw towards us, strength for vigour do I take.

apāṁ yo madhyato rasaḥ | tam aham asmā āmuṣyāyaṇāya |
puṣṭyair prajananāya gṛhṇāmi ||

The essence that is the depth of the waters, that do I draw towards us. Prosperity for procreation do I take.

apāṁ yo yajñiyo rasaḥ | tam aham asmā āmuṣyāyaṇāya |
āyuṣe dīrghāyutvāya gṛhṇāmi ||

The sacrificial essence which is in the waters, that do I draw towards us. Age for longevity do I take. TB.2.7.7.7.

agnirāyuṣmānt sa vanaspatibhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
soma āyuṣmānt sa oṣadibhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
yajña āyuṣmānt sa dakṣiṇābhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
brahma āyuṣmat tad brāhmaṇair āyuṣmat tena tvāyuṣā yuṣmantaṁ karomi |
devā āyuṣmantas te'mṛtenāyuṣmantas tena tvāyuṣā yuṣmantaṁ karomi |

Agni along with the Spirits of the forests is perpetual, by their vital power I bless you with longevity. Soma along with the healing herbs is perpetual; by their vital power I bless you with longevity. The institute of sacrifice along with the honorarium is perpetual; by the essential power of that, I bless you with longevity. The Vedas are eternal, and their sacred knowledge is eternal, by their essential power I bless you with

longevity. The gods are long-lived, they possess the gift of immortality, by their immortality I bless you with longevity.

17. Durgā Sūktam

jā̱ta-ve̍dase sunavāma̱ soma̍m arātī ya̱to nida̍hāti̱ veda̍ḥ |
sa na̍ḥ parṣa̱dati̍ du̱rgāṇi̱ viśvā̍ nāveva̱ sindhu̍ṁ duri̱tātya̱gniḥ || 1 ||

May we offer oblations of Soma to Knower-of-all-beings. May that Omniscient One destroy that which is inimical to us. May He the Divine Light that guides all, protect us by taking us across all perils as a navigator guides a ship across the sea.

tām a̱gni va̍rṇāṁ tapa̍sā jvala̱ntīm vai̍roca̱nīṁ ka̍rma pha̱leṣu̱ juṣṭā̎m |
du̱rgāṁ de̱vīguṁ śara̍ṇam a̱haṁ prapa̍dye su̱tara̍si tarase̱ nama̍ḥ || 2 ||

The goddess Durga is refulgent and radiant with ardency, she is the Power of the Supreme Lord who has manifold manifestations. She is the Power residing in actions and their fruits rendering them efficacious. O saviour goddess, we take refuge in you, salutations to you who takes us accross.

agne̱ tva̍ṁ pāra̱yā̱ navy̱o̍ a̱smān sva̱stibhi̱r-ati̍ du̱rgāṇi̱ viśvā̎ |
pūśca pṛ̱thvī bahu̱lā na u̱rvī bhavā̍ to̱kāya̱ tana̍yāya̱ śaṁ̍yoḥ || 3 ||

O Durga (as radiant as fire) worthy of praise. With skilled means lead us beyond sorrow. May our homes and land become extensive and ample. Moreover may you be gracious and grant peace to both our children and grandchildren.

viśvā̍ni no du̱rgahā̍ jātaveda̱s sindhu̱n na nā̱vā du̍ri̱tāti̍parṣi |
agne̍ atri̱van mana̍sā gṛ̱ṇā̱no̎'smāka̍ṁ bodhyavi̱tā ta̱nūnā̎m || 4 ||

You are the saviour, help us to cross this ocean of sorrow (and sin) like one crosses the ocean by boat and grant us protection, O Radiant one, protect our bodies and be mindful of us like the sage Atri (who possessed benevolence and compassion for all sentient beings).

pṛ̱ta̱nā̱jita̱guṁ saha̍mānam u̱gram a̱gniguṁ hu̍vema paramā̱t-sa̱dhasthā̎t |
sa na̍ḥ parṣa̱dati̍ du̱rgāṇi̱ viśvā̱-kṣāmad-de̱vo ati̍ duri̱tāty-a̱gniḥ || 5 ||

We invoke the mystic Fire who is the leader of all from the highest assembly place. He is the stallion and the fierce vanquisher of the hosts of enemies. May he transport us across our tribulations and sins and this transient world and grant us liberation.

pra̱tnoṣi̍ ka̱m-īḍyo̍ adhva̱reṣu̍ sa̱nācca̱ hotā̱ navya̍śca̱ satsi̍ |
svāñcā̎’gne ta̱nuvaṁ pi̱prayasvā̱smabhya̍ṁ ca̱ saubha̍gam āya̍jasva || 6 ||

You are praised in sacrifices, increase our happiness. You abide in sacrifices ancient and recent, and in the places of sacrifice. O Agni, please grant us who are your sparks, beatitude, may we have unbounded good fortune.

gobhi̱r juṣṭa̍m ayujo̱ niṣi̍ktaṁ tave̎ndra viṣṇo̱r-anu̱sañca̍rema |
nāka̍sya pṛ̱ṣṭama̱bhi saṁ̍vasā̱no̱ vaiṣṇa̍vīṁ lo̱ka i̱ha mā̱dayantām || 7 ||

O Lord Vishnu you are devoid of sin and sorrow, and you pervade all. Desirous of good fortune comprising happiness here and final beatitude, may we serve you in devotion continuously. May the gods who dwell in the highest heaven answer me my prayer.

18. Sarasvati Sūktam

Rig Veda. 1:3:10

pā̱va̱kā na̱s sara̍svatī̱ vāje̍bhir vā̱jinī̍vatī | ya̱jñaṁ va̍ṣṭu dhi̱yāva̍su || 1 ||

May the purifying Sarasvati the most precious of valuables, and Rich in Ideas, approve our yajña.

co̱da̱yitrī sū̱nṛtā̱nā̱ṁ cetantī sumatī̱nām | yajñaṁ dadhe̱ sarasvatī || 2 ||

She is the impeller of auspicious truths and the arouser of happy thoughts, may Sarasvati uphold the [principle of] yajña.

ma̱ho arṇava̱s sarasvatī̱ pra cetayati ke̱tunā | dhiyo̱ viśvā̱ vi rājati || 3 ||

Sarasvati awakens the great flood (of truth) by the perception of revelation (in consciousness) She illumines entirely all thoughts.

pra ṇo̱ de̱vī sarasvatī̱ vāje̱bhir vā̱jinīvatī | dhī̱nām avi̱tri-avatu || 4 ||

May goddess Sarasvati full of plenitude, with the steeds of the life-force of plenty, the guardian of thoughts protect us.

sarasvati̱ pre̱dam ava subha̱ge̱ vājinīvati |
tāṁ tvā̱ viśvasya bhū̱tasya pra̱gāyām asyagrataḥ ||

O Sarasvati Goddess of learning and eloquence, the source of well-being, O Gracious One, You whom I praise are the source of all creation. (ApMB 1.3.5)

19. Medhā Sūktam

Kṛṣṇa-Yajurveda -Taittirīya-Araṇyaka - IV.10.41- 44

medhā̱ devī ju̱ṣamā̱ṇā̱ na̱ āgād-vi̱śvācī bha̱drā sumana̱sya̱mānā̱ |
tvayā̱ juṣṭā̱ nu̱damānā̱ du̱ruktān bṛ̱had-vadema vi̱dathe su̱vīrāḥ || 1 ||

May the all-knowing, all-auspicious Goddess of intellect, be favourably disposed to (us), and delighting (in us) visit us. May we who are helplessly lost in inappropriate speech (duruktān) (before your visit), now as the result of Your delight in us, become enlightened, and also capable of expressing the Truth with our heroic children or/and disciples. (1)

tvayā̱ juṣṭa ṛ̱ṣir bhavati devi̱ tvayā̱ brahmā'ga̱ta śrīr-u̱ta tvayā |
tvayā̱ juṣṭaś-ci̱traṃ vindate vasu̱ sā no juṣasva̱ dravi̱ṇo na medhe || 2 ||

O Goddess of intellect! Favoured/blessed (juṣṭā) by You, one becomes a ṛṣi /seer, one becomes a brāhmaṇa (the knower of Brahman) (brahmā'gataśrī). Favoured by You, one obtains abundant wealth. Favoured by You, one obtains manifold wealth. Being such, O Goddess of intellect! Delight in us, and confer on us various forms of prosperity. (2)

me̱dhāṃ ma̱ indro dadātu, me̱dhāṃ de̱vī sa̱rasvatī |
me̱dhāṃ me aśvinā̱vu̱bhā-vādhattā̱ṃ puṣkara srajā || 3 ||

May Lord Indra grant us intelligence. May Goddess Saraswatī grant us knowledge. May both the twin gods Aśvins, wearing fragrant Lotus garlands, grant us wisdom. (3)

apsa̱rāsu ca̱ yā me̱dhā ga̱ndharve̱ṣu ca̱ yan-mana̱ḥ |
daivīṃ me̱dhā sarasvatī̱ sā māṃ me̱dhā su̱rabhir-juṣatā̱m || 4 ||

May I also be favoured with that intelligence that the apsaras (celestial dancers) possess, also the mental acuity of the gandharvas. (Bless me with) that intelligence comprising Vedic learning and that divine intelligence, which has spread like fragrance. (4)

ā māṃ me̱dhā̱ su̱rabhir-vi̱śvarūpā̱ hira̱ṇya-varṇā̱ ja̱gatī ja̱gamyā |
ūrjasvatī̱ payasā̱ pinvamānā̱ sā māṃ me̱dhā su̱pratīkā juṣantām || 5 ||

May That Goddess of intelligence who is pervasive like fragrance (or wish-fulfilling cow), who is capable of examining all objects, who possesses golden letters (in the shape of the syllables of the Vedas), who is continuously present, who is worthy to be resorted to again and again (by the seekers of the Truth), who possesses flavour and strength, and who nourishes me with milk and other wealth, come to me with joyful countenance and favour me. (5)

mayi medhāṃ mayi prajāṃ mayyagnis-tejo dadhātu |
mayi medhāṃ mayi prajāṃ mayīndra indriyaṃ dadhātu |
mayi medhāṃ mayi prajāṃ mayi sūryo bhrājo dadhātu || 6 ||

May Agni (the Fire God) grant us intelligence, and unbroken lineage of children and/or disciples, and the brilliance of the Vedic studies.
May Indra (the presiding deity of all sense-organs) grant us intelligence, unbroken lineage of children and/or disciples, and health.
May Sūrya (the Sun) grant us intelligence, unbroken lineage of children and/or disciples, and fearlessness to face all situations. (6)

20. Hiranyagarbha Sūktam

Rig Veda.121. Ka.

hiraṇya-garbhas-samavartatāgre bhūtasya jātaḥ patireka āsīt |
sa dādhāra pṛthivīṁ dyām utemāṁ kasmai devāya haviṣā vidhema || 1 ||

1. In the beginning arose Hiranyagarbha, the One Lord of all created beings. He established and supports this earth and heaven. What God shall we adore with our oblation?

ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ |
yasya chāyā'mṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema || 2 ||

2. Giver of vital breath, of power and vigour, he whose teachings all the Gods acknowledge — The Lord of death, whose shade is immortality. What God shall we adore with our oblation?

yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva |
ya īśe asya dvipadaś-catuṣpadaḥ kasmai devāya haviṣā vidhema || 3 ||

3. Who by his grandeur has become Sole Ruler of all the moving world that breathes and slumbers; He who is Lord of all beings. What God shall we adore with our oblation?

yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ |
yasyemāḥ pra diśo yasya bāhū kasmai devāya haviṣā vidhema || 4 ||

4. His, through his might, are these snow-covered mountains, sea and Rasa (essence of all things) they call his possessions: his arms are these, his are these heavenly regions. What God shall we adore with our oblation?

yena dyaur ugrā pṛthivī ca dṛḷhā yena sva stabhitaṁ yena nākaḥ |
yo antarikṣe rajasā vimānaḥ kasmai devāya haviṣā vidhema || 5 ||

5. By his power are the heavens strong and the earth steadfast, he supports the Sun and sky: only he knows the extent of space. What God shall we adore with our oblation?

yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ manasā rejamāne |
yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema || 6 ||

6. To him, supported by his help, two armies embattled look while trembling in their spirit, when over them the risen Sun is shining. What God shall we adore with our oblation?

āpoha yad bṛhatī viśva-māyan garbhaṁ dadhānā janayan tīragnim |
tato devānāṁ samavartatā surekaḥ kasmai devāya haviṣā vidhema || 7 ||

7. When did the mighty waters appear, containing the universal germ, producing Agni, from which the Gods' one spirit sprang into being. What God shall we adore with our oblation?

yaścidāpo mahinā paryapaśyad dakṣaṁ dadhānā janayaṃtīr yajñam |
yo deveṣvadhi deva eka āsīt kasmai devāya haviṣā vidhema || 8 ||

8. He in his might surveyed the expanse of water containing productive force and generating the principle of yajña (sacrifice). He is the God of gods, and none beside him. What God shall we adore with our oblation?

mā no hiṁsīj-janitā yaḥ pṛthivyā yo vā divam satya dharmā jajāna ǀ
yaścāpaś-candrā bṛhatīr-jajāna kasmai devāya haviṣā vidhema ǁ 9 ǁ

9. May He who is the generator of heaven and earth never harm us. The Creator whose cosmic laws are sure. He who brought forth the great and lucid waters. What God shall we adore with our oblation?

prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva ǀ
yat kāmās te juhumastanno astu vayaguṁ syāma patayo rayīṇām ǁ 10 ǁ

10. Prajapati! you alone comprehend all these created things, and none besides you.
Grant us our hearts' desire when we invoke you: may we have rich stores of provisions.

21. Nāsadāsiya Sūktam

(Rig Veda 10;129)

nāsad āsīnno sadāsīttadānīm ǀ nāsīd rajo no vyomā paro yat ǀ
kim āvarīvaḥ kuha kasya śarman ǀ aṁbhaḥ kim āsīd gahanaṁ gabhīram ǁ 1

There was not the Non-existent nor the Existent then; there was not the air nor the heaven which is beyond. What did it contain? Was there water, unfathomable and profound ?

na mṛtyur āsīd amṛtaṁ na tarhi na ǀ rātriyā ahna āsīt praketaḥ ǀ
ānīd avātaguṁ svadhayā tad ekam ǀ tasmād dhānyaṁ na paraḥ kiñca nāsa ǁ

There was not death nor immortality then. There was not the beacon of the night nor of day. That One breathed, windless by its own power. Other than that there was not anything beyond.

tama āsīt tamasā gūḍham agre praketam ǀ salilaguṁ sarvamā idam ǀ
tucchenābhvapihitaṁ yad āsīt ǀ tamasas ta mahinājāyat ekam ǁ 3 ǁ

Darkness was in the beginning hidden by darkness; indistinguishable, all this was flux. That which, coming into being, was enveloped by the Void, that One arose through the power of heat.

kāmas tad agre sam avartatādhi ǀ manaso retaḥ prathamaṁ yad āsīt ǀ
sato bandhum asati niravindan ǀ hṛdi pratīṣyā kavayo manīṣā ǁ 4 ǁ

Desire in the beginning came upon That, that was the first seed of mind. Sages seeking in their hearts with wisdom discovered the bond of the existent in the non-existent.

tiraścīno vitato raśmir eṣām ǀ adhas svid āsī3d upari svidāsī3t ǀ
retodhā āsan mahimāna āsan ǀ svadhā avastāt prayatiḥ parastāt ǁ 5 ǁ

Their (measuring) cord was extended across; but was there above or was there below? There were impregnators, there were powers, there was energy below and there was impulse above.

ko addhā veda ka iha pra vocata ǀ kuta ājātā kuta iyaṁ visṛṣṭiḥ ǀ
arvāg devā asya visarjanena ǀ athā ko veda yata ābabhūva ǁ 6 ǁ

Who truly knows? Who shall here declare, whence it has been produced, whence this creation? The gods came after the creation of the universe. Who then knows whence it has arisen.

iyaṁ visṛṣṭir yata ābabhūva ǀ yadi vā dadhe yadi vā na ǀ
yo asyādhyakṣaḥ parame vyoman ǀ so aṅga veda yadi vā na veda ǁ 7 ǁ

Whence this creation has arisen, and whether He founded it or not; He who in the highest heaven is its Surveyor; He alone knows, or perhaps He knows not.

22. Rājā Sūktam

(Rik Veda 10. 173)

ā tvā'harṣam antaredhi dhruvās tiṣṭhā vicācaliḥ ।
viśastvā sarvā vāñchantu mā tvad rāṣṭramadhi bhraśata ॥ 1 ॥

BE with us; I have chosen you: stand steadfast and immovable.
Let all the people wish for you let not your kingship fall away.

ihaivaidhi māpa cyoṣṭhāḥ parvata ivā vicācaliḥ ।
indra iveha dhruvas tiṣṭheha rāṣṭraṁ u dhāraya ॥ 2 ॥

Be even here; fall not away be like a mountain unremoved.
Stand steadfast here like Indra's self, and hold the kingship in the grasp.

imam indro adīdharat dhruvaṁ dhruveṇa haviṣā ।
tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ ॥ 3 ॥

This man has Indra established, made secure by strong oblation's power.
May Soma and Brahmanaspati pronounce a benediction on him.

dhruvā dyaur dhruvā pṛthivī dhruvāsaḥ parvatā ime ।
dhruvaṁ viśvam idaṁ jagad dhruvo rājā viśāmayam ॥ 4 ॥

Firm is the sky and firm the earth, and steadfast also are these hills.
Steadfast is all this living world, and steadfast is this King of men.

dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ ।
dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatāṁ dhruvam ॥ 5 ॥

Steadfast, may Varuna the King, steadfast, the God Brhaspati,
Steadfast, may Indra, steadfast too, may Agni keep your steadfast reign.

23. Navagraha Sūktam

1.

āsatyena rajasā vartamāno niveśayann amṛta martyañca ।
hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan ॥

With the Light of Truth in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (Rig Veda 1.35.2 ; Taitt. Sam.3.4.11.2a)

agniṁ dūtaṁ vṛṇīmahe hotāraṁ viśvavedasam । asya yajñasya sukratum ॥

We choose Agni as our messenger, the herald, master of all wealth. Well skilled in this our sacrifice. (Rig Veda 1.12.1; Taitt. Sam. 2.5.8.5)

yeṣām īśe paśupatiḥ paśūnāṁ catuṣpadām uta ca dvipadām ।
niṣkrīto'yaṁ yajñiyaṁ bhāgam etu rāyas-poṣā yajamānasya santu ॥

Which creatures does the Lord of creatures rule:— both the four footed and birds. May He, being propitiated, accept His sacrificial share, may abundance of wealth come to the sacrificer. (T.S. 3;1;4d)

2.

agni-mūrddhā divaḥ kakut-patiḥ pṛthivyā ayam । apāgm̐ retāgm̐ si jinvati ॥

Agni manifests in three forms; as the Sun as lightening and as earthly fire. He activates the seed of life. (Rig Veda 8;54;16 & T.S. 1;5;5c)

syonā pṛthivi bhavā-nṛkṣarā niveśanī । yacchānaś-śarma saprathāḥ ॥

May you be thornless O Earth, spread wide before us for a dwelling place. Grant us shelter broad and secure. (Rig Veda 1.22.15.)

kṣetrasya patinā vayagm̐ hiteneva jayāmasi ǀ
gāmaśvaṁ poṣayintvā sa no mṛḍāt īdṛśe ǁ

Through the Lord of the Field, as from a friend, we obtain what nourishes our cattle & horses, in such may He be good to us. (Rig Veda 4.57.1.)

3.

pravaś-śukrāya bhānave bharadhvam ǀ havyaṁ matiṁ cāgnaye supūtam ǀ
yo daivyāni mānuṣā janūgm̐ṣi ǀ antar-viśvāni vidma nā jigāti ǁ

Bring forth your offerings to his refulgent splendour; your hymn as purest offering to Agni the mystic fire of wisdom who goes as messenger conveying all songs of men to the gods in heaven. (Rig Veda 7.4.1.)

indrāṇīm āsu nāriṣu supatnīm aham aśravam ǀ
na hyasyā aparañcana jarasā marate patiḥ ǁ

So have I heard Indrani called the most fortunate from amongst women. For never shall her consort die in future time, through old age. (Rig Veda 10.86.11. & T.S.1.7.13.1.)

indraṁ vo viśvataspati havāmahe janebhyaḥ ǀ asmākam astu kevalaḥ ǁ

O Indra ruler of the universe we invoke you from amongst others. Favour us alone. (T.S;1;6;12. Rig Veda 1;7;10)

4.

āpyāyasva sametu te viśvatas-soma vṛṣṇiyam ǀ bhavā vājasya saṅgathe ǁ

Swell up, O Soma! Let your strength be gathered from all sides. Be strong in the gathering of might. (Rig Veda 1;91;16 & T.S. 3;2;5K)

apsu me somo abravīdantar-viśvāni bheṣajā ǀ
agniñca viśva śambhuvam āpaśca viśva bheṣajīḥ ǁ

A skilled physician tells me, that in the waters of life lies the capacity to heal all ailments. In the fire of wisdom the welfare of the world and in the waters of life a panacea. (Atharva Veda 1.6.2.)

gaurīm imāya salilāni takṣat-yekapadī dvipadī sā catuṣpadī ǀ
aṣṭā-padī nava-padī babhūvuṣī sahasrākṣarā parame vyoman ǁ

The Vedas have spoken of various forms of knowledge and preached multifarious duties. It deals with one Supreme Godhead, it gives knowledge of the past and the future, It teaches of religion, prosperity, fulfillment of desires and salvation. It grants the eight siddhis, obtainable through the nine organs, through its thousands of words it leads to the highest Abode. (Rig Veda 1.164.41 & Atharva Veda 9.10.21)

5.

udbudhyasvāgne pratijā gṛhyenam iṣṭā pūrte sagm̐sṛjethām ayañca ǀ
punaḥ kṛṇvagm̐stvā pitaraṁ yuvānam anvātāgm̐ sīttvayi tantum-etam ǁ

Awaken O Agni! O Light of wisdom! and keep us vigilant in the practice of works done for our own merit and works done for the welfare of all beings, may we remain together, making the Pitris young with life's renewal, the thread is being maintained through you. (Vajasaneyi Samhita. 15:55.)

idaṁ viṣṇur vicakrame tredhā nidadhe padam ǀ samūḍham asya pāgm̐ sure ǁ

Through all this world strode Vishnu; thrice His foot he planted, and the whole universe was gathered in His footstep's dust. (Rig Veda 1:22:17)

viṣṇor arāṭam asi viṣṇoḥ pṛṣṭham asi viṣṇoḥ śñaptrestho viṣṇos-syūr-asi viṣṇor dhruvam-asi vaiṣṇavam-asi viṣṇave tvā ǁ

You are the forehead of Vishnu; you are the back of Vishnu; you two are the corners of Vishnu's mouth. You are the thread of Vishnu; you are the fixed point of Vishnu;. you belong to Vishnu; to Vishnu you are offered. (Taittiriya Samhita 1:2:13)

6.

bṛha̍spate̱ ati̱yada̱ryo arhā̎d dyu̱mad-vi̱bhāti̱ kratu̍ma̱j-jane̍ṣu |
yaddī̱daya̱cchava̍sarta prajā̱ta̱ tad-a̱smāsu̱ dravi̍ṇan dhehi ci̱tram ||

O Brhaspati, who are born of holy order; that Divine Wisdom shall overcome the enemies of the mind, that wisdom shall shine glorious, with insight among men. That wisdom shall be resplendent in glory. (Taittiriya Samhita 1;8;22 g)

indra̍ marutva i̱ha pā̍hi̱ soma̱ṁ yathā̍ śāryā̱te api̍bas-su̱tasya̍ |
tava̱ pra̍ṇī̍tī̱ tava̍ śūra̱-śarma̱n-nāvi̍vā santi ka̱vaya̍s-suya̱jñāḥ ||

O Indra surrounded by the Maruts drink here the Soma! As you did drink the juice beside the Saryata. Under your guidance, in your keeping, O Hero! the singers serve, skilled in fair sacrifice. (Vajasaneyi Samhita. 7:35.)

brahma̍ jajñā̱naṁ pra̍tha̱maṁ pu̱rastā̱d visī̍ma̱tas-su̱ruco̍ ve̱na ā̍vaḥ |
subu̱dhniyā̍ upa̱mā a̍sya vi̱ṣṭhās-sa̱taśca̱ yoni̱m asa̍taśca̱ viva̍ḥ ||

In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3)

7.

śanno̍ de̱vīr a̱bhiṣṭa̍ya a̱po̍ bhavantu pī̱taye̎ | śaṁyor a̱bhisra̍vantu naḥ ||

May the seven cosmic Principles be propitious for us; divine forces for our aid & bliss. Let them flow for us, for health and strength. (Rig Veda 10.9.4. & A.tharva Veda 1.6.1.)

prajā̍pate̱ na tvade̱tānya̱nyo viśvā̍ jā̱tāni̱ pari̱ tā ba̍bhūva |
yat kā̍maste juhu̱mastanno̍ astu va̱yagṁ syā̍ma̱ pata̍yo rayī̱ṇām ||

O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become lords of valuable possessions. (Vajasaneyi Samhita 10;20)

i̱maṁ ya̍ma prasta̱ramā hi sīdāṅgi̍robhiḥ pi̱tṛbhi̍ḥ saṁvidā̱naḥ |
ā tvā̱ mantrā̎ḥ kaviśa̱stā va̍hantve̱nā rā̍jan ha̱viṣā̍ mādayasva ||

O Yama! Come and be seated in this place, in company with the manes. Let the hymns recited by the sages convey you O King, be gladdened by this oblation. (Rig Veda 10.14.4.)

8.

kayā̍ naści̱tra ābhu̍va dū̱tī sa̱dā vṛ̍dha̱s-sakhā̎ | kayā̱ śaci̍ṣṭhayā vṛ̱tā ||

What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)

āyaṅ-gauḥ pṛśni̍r-akramī̱dasa̍nan-mā̱tara̱ṁ puna̍ḥ | pi̱tara̍ñca pra̱yant-suva̍ḥ ||

The Godhead has appeared as this variegated universe along with Mother Nature. Advancing towards the Highest heaven. (Rig Veda X :189:1)

yatte̍ de̱vī nirṛ̍tir āba̱bandha̱ dāma̍ grī̱vāsva̍vica̱rtyam |
i̱dam te̱ tad-vi̱ṣyā̱myāyu̍ṣo̱ na madhyā̱dathā̍ jī̱vaḥ pi̱tuma̍ddhi̱ pramu̍ktaḥ ||

O man that noose of suffering that is fastened around your neck, hard to loosen, I release, so that you may attain long life and prosperity and enjoyment. (Taittiriya Samhita 4.2.5.2.)

9.

ke̱tuṁ kṛ̱ṇvanna̍ ke̱tave̱ peśo̍ maryā ape̱śase̎ | samu̱ṣadbhi̍r-ajāyathāḥ ||

Making a banner for that which has none, Form for the formless, O you men, you were born with the dawn. (Taittiriya Samhita 7;4;20h)

brahmā devānāṁ padavīḥ kavīnām ṛṣir viprāṇāṁ mahiṣo mṛgāṇām ǀ
śyeno gṛdhrāṇāgṁ svadhitir vanānāgṁ somaḥ pavitram atyeti rebhan ǁ

Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)

sacitra citraṁ citayan tamasme citra kṣatra citratamaṁ vayodhām ǀ
candraṁ rayiṁ puruvīraṁ bṛhantaṁ candra candrābhir gṛṇate yuvasya ǁ

Wondrous! Of wondrous power! I give to the singer wealth wondrous, outstanding, most wonderful, life-giving. Bright wealth, O Refulgent Divine Wisdom, vast, with many aspects, give understanding to your devotee. (Rig Veda 6.6.7.)

24. Pavamāni Sūktam

hiraṇya varṇā śucayaḥ pāvakā yāsu jātaḥ kaśyapo yāsvindraḥ ǀ
agniṁ yā garbhaṁ dadhire virūpās tā na āpaḥ śaggas syonā bhavantu ǁ

Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.

yāsāguṁ rājā varuṇo yāti madhye satyānṛte avapaśyan janānām ǀ
madhuścutaś śucayo yāḥ pāvakās tā na āpaś śāggas syonā bhavantu ǁ

Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.

yāsāṁ devā divi kṛṇvanti bhakṣaṁ yā antarikṣe bahudhā bhavanti ǀ
yāḥ pṛthivim payasondanti śukrās tā na āpaś śāggas syonā bhavantu ǁ

Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.

śivena mā cakṣuṣā paśyatāpaś śivayā tanuvopa spṛśata tvacaṁ me ǀ
sarvāguṁ agnīguṁ rapsuṣado huve vo mayi varco balam ojo nidhatta ǁ

With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force. (Krishna Yajur Veda 5;6;1a-d)

pavamānas suvarjanaḥ ǀ pavitreṇa vicarṣaṇiḥ ǀ yaḥ potā sa punātu mā ǀ

May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)

punantu mā deva-janāḥ ǀ punantu manavo dhīyā ǀ punantu viśva āyavaḥ ǁ

Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)

jātavedaḥ pavitravat ǀ pavitreṇa punāhi mā ǀ śukreṇa deva dīdyat ǀ
agne kratvā kratūguṁ ranu ǁ

O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)

yatte pavitram arciṣi ǀ agne vitatam antarā ǀ brahma tena punīmahe ǁ

O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)

ubhābhyām deva savitaḥ ǀ pavitrena savena ca ǀ idam brahma punīmahe ǁ

God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)

vaiśvadevī punatī devyāgāt ǀ yasyai vahvīs tanuvo vīta pṛṣṭhāḥ ǀ
tayā madantas sadham adyeṣu ǀ vayaggas syāma patayo rayīṇām ǁ

The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).

vaiśvānaro raśmibhir mā punātu ǀ vātaḥ prāṇeneṣiro ma'yo bhūḥ ǀ
dyāvā pṛthivī payasā payobhiḥ ǀ ṛtāvarī yajñiye mā punītām ǁ

O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invogorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self- sacrifice.

bṛhadbhis savitas tṛbhiḥ ǀ varṣiṣṭhair deva manmabhiḥ ǀ agne dakṣaiḥ punāhi mā ǁ

By the three great Savitars (Gayatris — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preeminent God by wisdom purify me, O Mystic Fire by your skill purify me.

yena deva apunata ǀ yenāpo divyaṅkaśaḥ ǀ tena divyena brahmaṇā ǀ idam brahma punīmahe ǁ

May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.

yaḥ pāvamānīr adhyeti ǀ ṛṣibhis sambhṛtaguṁ rasam ǀ sarvaguṁ sa pūtam aśnāti ǀ svaditam mātariśvanā ǁ

One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.

pāvamānīr yo adhyeti ǀ ṛṣibhis sambhṛtaguṁ rasam ǁ
tasmai sarasvatī duhe ǀ kṣīraguṁ sarpir madhūdakam ǁ

Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvati (the goddess of knowledge) pours forth milk, butter, honey and water.

pāvamānis svastyayanīḥ ǀ sudughā hi payasvatīḥ ǀ
ṛṣibhis sambhṛto rasaḥ ǀ brāhmaṇeṣv-amṛtaguṁ hitam ǁ

Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.

pavamānīr diśantu naḥ ǀ imam lokam atho amum ǀ
kāmān samardhayantu naḥ ǀ devīr devaiḥ samābhṛtāḥ ǁ

So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.

pāvamānis svastyayanīḥ ǀ sudughā hi ghṛtaścutaḥ ǀ
ṛṣibhis sambhṛto rasaḥ ǀ brāhmaṇeṣv-amṛtaguṁ hitam ǀ

Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,

yena devāḥ pavitreṇa ǀ ātmānam punate sadā ǀ
tena sahasra dhāreṇa ǀ pāvamānyaḥ punantu mā ǁ

The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.

prājāpatyaṁ pavitram | śatodyāmaguṁ hiraṇmayam ||
tena brahma vido vayam | pūtam brahma punīmahe ||

That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)

indras sunītī saha mā punātu | somas svastyā varuṇas samīcyā |
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu ||

May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.

25. Rakṣoghna Sūktam # 1.

kṛṇuṣva-pājaḥ prasitiṁ na pṛthvīṁ yā hi rājevāmavāguṁ ibhena |
tṛṣvīmanu prasitiṁ drūṇānostāsi vidhya rakṣasas-tapiṣṭhaiḥ || 1 ||

Extend your prowess like a wide spreading net; go like a mighty king with his attendants. Follow your swift net, shooting arrows, transfix the forces of chaos with your darts that burn so fiercely.

tava bhramāsa āśuyā patantyanu-spṛśa dhṛṣatā śośucānaḥ |
tapūggaṣyagne juhvā pataṅgāna sandito visṛja viśva gulkāḥ || 2 ||

Forth go in rapid flight your whirling weapons; follow them closely glowing in your fury. Spread your tongue-like winged flames, O Agni cast your firebrands without encumbrance all around you.

prati spaśo visṛja tūrṇitamo bhavā pāyur-viśo asyā adabdhaḥ |
yono dūre aghaśaguṁ so yo antyagne mākiṣṭe vyathirād-adharṣīt || 3 ||

Send your spies forward, fleetest in their motion; do not mislead; the guardian of this people.
Punish the one who near or far is bent on hurt, and let no trouble sent from you affect us.

ud-agne tiṣṭha pratyātanuṣva nyamitrāguṁ oṣatāt-tigmahete |
yono āratiguṁ samidhāna cakre nīcatāṁ dhakṣyatasaṁ na śuṣkam || 4 ||

Rise up O Agni, spread out before us, burn down our [mental] foes, you who has sharpened arrows. Blazing Agni! Consume completely like dried up stubble the one who seeks our detriment.

ūrdhvo bhava prati vidhyādhyasmad-viṣ-kṛṇuṣva daivānyagne |
ava sthirā tanuhi yā tujūnāṁ jāmim ajāmiṁ pramṛṇī hi śatrūn || 5 ||

Rise Agni, drive off those [mental] forces that obstruct us; manifest your own divine [wisdom] force. Slacken the strong bows of the malicious enemies [thoughts] whether kin [subjective] or stranger [objective].

sa te jānāti sumatiṁ yaviṣṭha ya īvate brahmaṇe gātum-airat |
viśvān-yasmai sudināni rāyo dyumnānyaryo viduro abhi-dyaut || 6 ||

Most youthful God, he knows well your favour who gave an impulse to this high devotion. All good days and magnificence of riches have you beamed forth upon the gates of the spiritual aspirant.

sedagne astu subhagas sudānur-yas-tvā nityena haviṣā ya uktaiḥ |
piprīṣati sva āyuṣi durone viśved-asmai sudinā sāsadiṣṭhiḥ || 7 ||

Blessed O Agni, be the one, the generous giver, who with praises and regular oblations, tries to propitiate you for long life and security. May all his days be bright; be this his longing.

arcāmi te sumatiṁ ghoṣyarvāk sante vāvātā jaratām iyaṁ gīḥ ।
svaśvās- tvā surathām arjayemāsme kṣatrāṇi dhārayer-anu dyūn ॥ 8 ॥

I praise your gracious favour; sing back in answer! May this my song, be like your beloved. Lord of good horses and vehicles may we glorify you, and day by day increase our [spiritual] dominion

iha tvā bhūryācare dupātman doṣāvastar dīdīvāguṁ sa manu dyūn ।
krīḍantas-tvā sumanas sapemābhi dyumnā tasthivāguṁso janānām ॥ 9 ॥

Here of free choice, let each one serve you opulently, resplendent day by day at sunrise and sunset. So may we honour you, content and joyous, ever expanding in glorious achievement.

yas-tvā svaśvas suhiraṇyo agna upayāti vasumatā rathena ।
tasya trātā bhavasi tasya sakhā yasta ātithya mānuṣag-jujoṣata ॥ 10 ॥

Whoever with good horses and fine gold, O Agni approaches you, on a cart laden with treasure, You are his protector, you are the friend of the one who delights to entertain you.

maho rujāmi bandhutā vacobhis-tan-mā pitur-gotam-ādinviyāya ।
tvanno asya vacasaś-cikiddhi hotar-yaviṣṭha sukrato damūnāḥ ॥ 11 ॥

Through word and kinship [with you] I destroy the mighty forces of chaos; this power I have received from Gotama my father. Take note of this our declaration, O Most Youthful, Friend of the House, Exceeding Wise, Invoker. You are the friend and the protector of the one who delights in entertaining you.

asvapna-jas-taraṇayas suśevā atandrāso'vṛkā aśramiṣṭhāḥ ।
te pāyavas sadhriyaṁ yo niṣad-yāgne tava naḥ pāntvamūra ॥ 12 ॥

Knowing no slumber, speedy and propitious, alert and ever friendly, most Unwearied One. May your protective powers combining, unerring Agni, be present here to preserve us.

ye pāyavo mām ateyaṁ te agne paśyanto andhaṁ duritād arakṣan ।
rarakṣa tānt-sukṛto viśva-vedā dipsanta idripavo nāha debhuḥ ॥ 13 ॥

Your protective rays, O Agni, preserved ignorant Mamateya from transgression. Lord of all riches, they preserved the righteous; the forces of chaos who tried to harm them had no effect.

tvayā vayaguṁ sadhanyas-tvotā stava-praṇītya-śyāma vājān ।
ubhāśaguṁ sā sūdaya satyatāte nuṣṭhuyā kṛṇuhyā hṛyāṇa ॥ 14 ॥

Aided by you may we become prosperous, may we become strong, with you to guide us onwards. O Ever Truthful One, grant us this world and the next, do this, O God whom power emboldens.

ayāte agne samidhā vidhema prati stomaguṁ śasyamānaṁ gṛbhāya ।
dahāśaso rakṣasaḥ pāhyasmān druho nido mitra-maho avadyāt ॥ 15 ॥

O Agni with this fuel will we serve you; accept with favour the praise we sing to you. Destroy the forces of chaos and preserve us, O Friend, from deceit, scorn and slander. (RV.4.4.1-15)

rakṣohaṇaṁ vājinam ājigharmi mitraṁ pratiṣṭham upayāmi śarma ।
śiśāno agniḥ kratubhis samiddhas sano divā sariṣaḥ pātu naktam ॥ 16 ॥

I offer ghee to the Mighty Slayer of the forces of Chaos; to the most Famous Friend I come for refuge. Enkindled, impassioned by our rites, may Agni protect us from all negativity during the day and the night. (RV.10.87.1)

vi jyotiṣā bṛhatā bhātyagnir-āvir-viśvāni kṛṇute mahitvā ।
prādevir-māyās saha te durevāś śiśite śṛṅge rakṣase vinikṣe ।
uta svānāso divi ṣantvagnes tigmāyudhā rakṣase hantavā u ॥ 17 ॥

Blessed O Agni be the one, the liberal giver of charity, who with praises and regular oblations, tries to propitiate you for longevity and security, may all his days be bright; may this blessing be his.

26. Rakṣoghna Sūktam # 2.

ye devāḥ puraḥ sadogni netrā rakṣohaṇas tenaḥ pāntu ।
te no vantu tebhyo namastebhyas svāhā ॥ 1 ॥

Those devas that are situated in front of us; who are led by Agni, may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ dakṣiṇa sado yama netrā rakṣohaṇas tenaḥ pāntu ।
te no vantu tebhyo namastebhyas svāhā ॥ 2 ॥

Those devas that are situated to the right of us; who are led by Yama, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ paścāt sadas savitra netrā rakṣohaṇas tenaḥ pāntu ।
te no vantu tebhyo namastebhyas svāhā ॥ 3 ॥

Those devas that are situated behind us; who are led by Savitar, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ uttaras sado varuṇa netrā rakṣohaṇas tenaḥ pāntu ।
te no vantu tebhyo namastebhyas svāhā ॥ 4 ॥

Those devas that are situated to the left of us; who are led by Varuna, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

ye devāḥ upariṣado bṛhaspati netrā rakṣohaṇas tenaḥ pāntu ।
te no vantu tebhyo namastebhyas svāhā ॥ 5 ॥

Those devas that are situated above us; who are led by Brhaspati, that slay the demons; may they protect us; may they be gracious to us; salutations to them; all hail to them.

agnaye rakṣoghne svāhā । yamāya rakṣoghne svāhā । savitre rakṣoghne svāhā ।
varuṇāya rakṣoghne svāhā । bṛhaspataye rakṣoghne svāhā ॥ 6 ॥

All hail to Agni the destroyer of demons. All hail to Yama the destroyer of demons. All hail to Savitur the destroyer of demons. All hail to Varuna the destroyer of demons. All hail to the Most Worshipful Brhaspati the destroyer of demons. TS. 1;8;7 c-e

rakṣohano valagahano vaiṣṇavān kanāmīdha mahantaṁ valagam udhvapām iyanna samāno yaṁ asamāno nicakān edha me na bhadraṁ karomi yo nas samāno yo'samāno'rathīyati gāyatreṇa candasā 'vabhāḍo valagaḥ kiṁ atra bhadran tannau saha virāḍasi sapatnahā samrāḍasi bhrātṛvyahā svarāḍasya bhimāthihā viśvarāḍasi viśvāsān nāṣṭrānaguṁ hantā ॥ 7 ॥

I dig those which are of Vishnu, which slay the forces of Chaos, which neutralize the spell. Here do I cast out the spell which an equal or unequal has buried against us. Here do I overthrow him who equal or unequal is ill-disposed to us. The spell is overcome with the gayatri verse. What is here? Good. Let it be ours. You are the Ruler (Viraj,) slaying our rivals, You are the Ruler of all (Samraj) slaying our foes; you are the Self-ruler (Svaraj), slaying our enemies; you are the Ruler of the entire Universe (Vishvaraj) slayer of all destructive forces.

rakṣohano valagahanaḥ prokṣāmi vaiṣṇavān rakṣohano valagahano 'vanyāmi vaiṣṇavān yavo'si yava yasmad dveṣo ya vayā rāthī rakṣohano valagahano 'vastrunāmi vaiṣṇavān rakṣohano valagahano'bhijuhomi vaiṣṇavān rakṣohanau valagahanāv-upadadāmi vaiṣṇavī rakṣohanau paristṛṇāmi vaiṣṇavī rakṣohanau valagahanau vaiṣṇavī bṛhannasi bṛhat grāvā bṛhatim indrāya vācaṁ vada ॥ 8 ॥

I sprinkle those which are of Vishnu; which slay the forces of Chaos, which neutralize the spell .I pour down those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. You are barley; bar from us foes, bar evil spirits. I bestrew those which are of Vishnu; which slay the negative influences, which neutralize the spell . I pour the libation over those which are of Vishnu; which slay the forces of disharmony, which neutralize the spell. I surround the two which are of Vishnu. which slay the forces of disharmony, which neutralize the spell. I bestrew the two which are of Vishnu., which slay the forces of disharmony and neutralize the spell. The two which are of Vishnu which slay the forces of disharmony and neutralize the spell. You are great, with a great pressing stone; call forth Indra with a great voice! (T.S.1;3;2.)

27. Svasti Sukta

(Rig Veda 5:51:11 – 15)

svasti no mimītām aśvinā bhagas svasti devyaditir anarvaṇaḥ ।
svasti pūṣā asuro dadhātu nas svasti dyāvā pṛthivī sucetunā ॥ 1 ॥

May Bhaga and the Asvins grant us health and wealth, and Goddess Aditi and he whom none resist.
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise grant us happiness.

svastaye vāyum upabravāmahai somaggas svasti bhuvanasya yaspatiḥ ।
bṛhaspatigum sarva gaṇaggas svastaye svastaya ādityāso bhavantu naḥ ॥ 2 ॥

Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;
For weal Brhaspati with all his company. May the Adityas bring us health and happiness.

viśve devā no adyā svastaye vaiśvānaro vasuragnis svastaye ।
devā avantvṛbhavas svastaye svasti no rudraḥ pātvagum hasaḥ ॥ 3 ॥

Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.

svasti mitrā varuṇā svasti pathye revati ।
svasti na indraścāgniśca svasti no adite kṛdhi ॥ 4 ॥

Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.
Indra and Agni, prosper us; prosper us you, O Aditi.

svasti panthām anucarema sūryā candrama sāviva ।
punar dadatā 'ghnatā jānatā sam gamemahi ॥ 5 ॥

Like Sun and Moon may we pursue in full prosperity our path, and meet with one who gives again, -who knows us well and slays us not.

28. Bhadram Vada Sūktam

(Rig Veda Khila 2:2)

bhadram vada dakṣinato bhadram uttarato vada ।
bhadram purastān no vada bhadram paścāt kapiñjala ॥ 1 ॥

Say (may we be) blessed from the South and from the north, may we be blessed from the front and back, O Kapinjala!

bhadram vada putrair bhadram vada gṛheṣu ca ।
bhadram asmākam vada bhadram no abhayam vada ॥ 2 ॥

May the children be blessed and let there be auspiciousness in the houses, say that we may be blessed, may there be auspiciousness and freedom from fear.

bhadraṁ adhastān no vada bhadraṁ upariṣṭān no vada |
bhadraṁ bhadraṁ na ā vada bhadraṁ nas sarvato vada || 3 ||

May auspicious be ours from below, declare, may auspiciousness come from above, may auspiciousness and blessing be declared for us, from everywhere.

asapatnaṁ purastān naś śivaṁ dakṣiṇatas kṛdhi |
abhayaṁ satataṁ paścāt bhadraṁ uttarato gṛhe || 4 ||

May there be no rival for us from before us, grant us wellbeing from the South, may fearlessness always be ours from the rear and from the north in the house.

yauvanāni mahayasi jigyuṣām iva dundubhiḥ |
śakuntaka pradakṣinaṁ śata-patrābhi no vada || 5 ||

May the youth be victorious like the kettle drums, may the shakuntaka (bird) declare, with circumambulation and an hundred leaves.

29. Bhāgya Sūktam

(Rig Veda 7:41)

Bhaga represents the illimitable joy of the Supreme Truth He is the principle of Divine Bliss.

prātar-agniṁ prātar indraguṁ havāmahe |
prātar mitrā varuṇā prātar aśvinā |
prātar-bhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ |
prātas somaṁ uta rudraguṁ huvema || 1 ||

Agni at dawn and Indra we invoke at dawn, and Varuna and Mitra and the Ashvins twain. Bhaga at dawn, Pushan and Brahmanaspati, Soma at dawn, and Rudra we will invoke at dawn.

prātar jitaṁ bhagam ugaguṁ huvema |
vayaṁ putram aditer yo vidhartā |
ādhraścidyaṁ manyamānas turaścit |
rājā cidyaṁ bhagaṁ bhakṣītyāha || 2 ||

We will invoke strong and early-conquering Bhaga the son of Aditi, the great supporter. Thinking of whom, the poor, yea, even the mighty, even the King himself says give me Joy.

bhaga praṇetar bhaga satya rādhaḥ |
bhage māṁ dhiyam udava dadan naḥ |
bhaga praṇo janaya gobhir aśvaiḥ |
bhaga pranṛbhir nṛvantaras syāma || 3 ||

Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga. Bhaga augment our store of kine and horses, Bhaga, may we be rich in men and heroes.

utedānīṁ bhagavantas syāma |
uta prapitva uta madhye ahnām |
uteditā maghavant sūryasya |
vayaṁ devānāguṁ sumatau syāma || 4 ||

So may happiness be ours at present, and when the day approaches, and at noon-tide. And may we still O bounteous One, at sunset be happy in the Deities loving kindness.

bhaga eva bhagavāguṁ astu devāḥ |
tena vayaṁ bhagavantas syāma |
taṁ tvā bhaga sarva ijjo havīmi |
sa no bhaga pura etā bhaveha || 5 ||

May Bhaga verily be the bliss-bestower, and through him, O Gods may happiness attend us. As such, O Bhaga, all with might invoke you; as such be you our champion here.

samadhvarā yoṣaso'namantaḥ |
dadhikrāveva śucaye padāya |
arvācīnaṁ vasuvidaṁ bhagan naḥ |
ratham ivāśvā vājina āvahantu || 6 ||

To this our worship may all the Dawns incline them, and come to this pure place like Dadhikravan.As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.

aśvāvatīr gomatīr na uṣasaḥ |
vīra vatīs sadam ucchantu bhadrāḥ |
ghṛtaṁ duhānā viśvataḥ prapīnāḥ |
yūyaṁ pāta svastibhis sadā naḥ || 7 ||

May blessed mornings dawn on us for evermore, with wealth of kine, of horses and heroes. Streaming forth with all abundance, pouring fatness, preserve us evermore, ye Gods with blessings. RV.7.41

yomā'gne bhāginaguṁ santaṁ athā bhāguṁ cikīrṣati |
abhāgam agne taṁ kuru mām agne bhāginaṁ kuru || 8 ||

Whoso seeks me rob me of my share to which I am entitled, O Agni deprive him of it and return it to me.

30. Namaḥ Prācyai Diśa

(Taitiriya Aranyaka 2:20)

namaḥ prācyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the eastern direction and in every habitation.

namo dakṣiṇāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the southern direction and in every habitation.

namaḥ pratīcyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the western direction and in every habitation.

nama udīcyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the northern direction and in every habitation.

nama ūrdhvāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the zenith direction and in every habitation.

namo 'dharāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the nadir direction and in every habitation.

namo'vāntarāyai diśe yāśca devatā etasyāṁ prati-vasantyetābhyaśca namo |
Salutations to all those deities who dwell in the intermediate directions and in every habitation.

namo gaṅgā-yamunayor madhye ye vasanti te me prasannātmā naś-ciram jīvitaṁ vardhayanti |

Salutations to all those deities who dwell in the land between the Ganga and the Yamuna may they graciously extend our lifespans.

namo gaṅgā-yamunayor munibhyaśca namo, namo gaṅgā-yamunayor munibhyaśca namaḥ ll

Salutations again and again to all those sages who dwell in the land between the Ganga and the Yamuna.

31. Vāstu Sūktam

(Rik Veda 7;54;1-3 & 55;1)

vāstoṣpate prati jānīhyāsmān svāveśo anamīvo bhavā naḥ |
yatvemahe prati tanno juṣasva śaṁ no edhi dvipade śaṁ catuṣpade ll 1 ll

Acknowledge us O Guardian Spirit of the homestead: bring no disease, and give us happy entrance. Grant us that which we seek of you, and prosper our bipeds and quadrupeds.

vāstoṣpate śagmayāsaguṁ sadā te sakṣīmahi raṇvayā gātumatyā |
āvaha kṣeme uta yoge varaṁ no yūyaṁ pāta svastibhis sadā naḥ ll 2 ll

Through your dear fellowship that brings welfare, may we be victorious, O Guardian of the Dwelling! Protect our happiness in rest and labour. Preserve us evermore with blessings.

vāstoṣpate prataraṇo na edhi gobhir aśvebhir indo |
ajarāsas te sakhye syāma piteva putrān prati no juṣasva ll 3 ll

Protector of the home, be our promoter; increase our wealth in cattle and steeds. O Indu.
May we be ever-youthful in your friendship; be pleased in us as in his sons a father.

amīvahā vāṣṭoṣpata viśvā rūpāṇyāviśan | sakhā suśeva edhi naḥ ll 4 ll

O Guardian of the Homestead who destroys all disease and manifests in manifold forms, be an auspicious friend to us.

abhi vo arce poṣyāvato nṛn vāstoṣpatiṁ tvāṣṭāraṁ rarāṇaḥ |
dhanyā sajoṣā dhiṣaṇā namobhir vanaspatīr oṣadhī rāya eṣe ll 5 ll

I chant the luminous verses to you, the nourishing gods. The gods Vastoshpati and Tvashtra for your delight. I chant the verse with resignation to goddess Dhishana, dear to all the gods and the bestower of wealth. I chant to Soma, lord of delight and growth, in order to obtain joy.

vāstoṣpate dhruvā sthūṇāṁ 'satraṁ somyānām |
drapso bhettā purāṁ śaśvatīnām indro munīnām sakhā ll 6 ll

O lord of the dwelling, may the pillars be strong; may it be protective of the streams of the Soma-distillers, Indra is the destroyer of the cities of the titans, Indra is the friend forever of the sages.

32. Śālā Sūktam

(Atharva Veda 3:12)

ihaiva dhruvāṁ ni minomi śālāṁ kṣeme tiṣṭhāti ghṛtaṁ ukṣamāṇā |
tāṁ tvā śāle sarva vīrās suvīrā ariṣṭha vīrā upa saṁ carema ll 1 ll

Here I fix my dwelling, may it stand in safety, radiant with light (or flowing with ghee), may we approach you O House with all our people and with no injury.

ihaiva dhruvā prati tiṣṭha śāle'śvāvatī gomatī sūnṛtāvatī |

ūrja̍svatī ghṛtava̍tī̱ paya̍sva̱ty ucchra̍yasva maha̱te saubha̍gāya ॥ 2 ॥

Stand firm on this spot O Hall, possessed of life-energy, filled with knowledge and truthful people, rich in energy, rich in milk and mental clarity, and rise up for the enjoyment of good fortune.

dha̱ru̱ṇya’si śāle bṛ̱hacchan̍dā̱ḥ pūti̍dhānyā ।
ā tvā̍ va̱tso ga̍me̱dā ku̍mā̱ra ā dhe̱nava̍s sā̱yam ā̱spanda̍mānāḥ ॥ 3 ॥

O House, you are a sanctuary for everything. With your lofty roof and your clean corn, May there come to you the calf and the little boy, and cattle streaming in the evening.

i̱māṁ śālā̍ṁ savi̱tā vā̱yur indro̱ bṛ̱ha̱spati̱r ni mi̍notu pra̱jā̱nan ।
u̱kṣantū̱dnā ma̱ruto̍ ghṛ̱tena̱ bhago̍ no̱ rājā̱ ni kṛ̱ṣiṁ ta̍notu ॥ 4 ॥

May Savitri, Vayu, Indra and Brihaspati who knows all, establish this house. May the Maruts sprinkle it with water and light (ghrta), and King Bhaga make our efforts thrive.

māna̍sya patni śara̱ṇā syo̱nā de̱vī de̱vebhi̱r nimi̍tā̱sy agre̎ ।
tṛ̱ṇam vasā̍nā su̱manā̍ asa̱stvam athā̱smabhya̍ṁ sa̱ha-vī̍raṁ ra̱yiṁ dā̎ḥ ॥ 5 ॥

Mistress of the mansion, our shelter, kind goddess you were first created by the devas. May you, robed in thatch be gracious to us, and give us brave sons, happiness and wealth.

ṛ̱tena̱ sthūṇā̱m adhi̍ roha vaṁśo̱gro vi̱rāja̱n apa̍ vṛṅkṣva̱ śatrū̎n ।
mā te̍ riṣann upasa̱ttāro̍ gṛ̱hāṇā̎ṁ śāle śa̱taṁ jī̍vema śa̱rada̱s sarva̍ vīrāḥ ॥ 6 ॥

O pillar rise up with the Eternal Law, shine brightly and scare away our enemies. Let not those who dwell within suffer. May we live for an hundred autumns with our heroic people.

emāṁ ku̍mā̱ras taru̍ṇa̱ ā va̱tso jaga̍tā sa̱ha ।
emāṁ pari̍sruta̍ḥ ku̱mbha ā da̱dhnaḥ ka̱laśai̍r aguḥ ॥ 7 ॥

To this house may the little child come, the calf and the cattle too. To this house may the overflowing pitcher come and jars of curd as well.

pū̱rṇaṁ nā̍ri̱ pra bha̍ra ku̱mbham e̱taṁ ghṛ̱tasya̱ dhārā̍m a̱mṛte̍na̱ saṁbhṛ̍tām ।
i̱māṁ pātṛ̱n a̱mṛte̍nā sama̍ṅgdhi iṣṭhā pū̱rtam a̱bhi rakṣa̍ty enām ॥ 8 ॥

O lady, bring this full pitcher and the streams of ghee mixed with ambrosia (amrita), and with the ambrosia anoint the gods well, may our hopes be fulfilled, preserve this dwelling.

i̱mā āpa̱ḥ pra bha̍rāmy aya̱kṣmā ya̍kṣma̱ nāśa̍nīḥ ।
gṛ̱hān upa̱ pra sī̍dāmy a̱mṛte̍na sa̱hāgninā̎ ॥ 9 ॥

I bring this water free from disease, disease destroying, with immortal fire I enter and dwell within this house.

prācyā̍ di̱śaś śālā̍yā̱ namo̍ mahi̱mne svāhā̎ de̱vebhya̍s svā̱hyebhya̍ḥ ।

From the eastern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

dakṣi̍ṇāyā di̱śaś śālā̍yā̱ namo̍ mahi̱mne svāhā̎ de̱vebhya̍s svā̱hyebhyaḥ ।

From the southern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

pra̱tīcyā̎ di̱śaś śālā̍yā̱ namo̍ mahi̱mne svāhā̎ de̱vebhya̍s svā̱hyebhyaḥ ।

From the western direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

udī̎cyā di̱śaś śālā̍yā̱ namo̍ mahi̱mne svāhā̎ de̱vebhya̍s svā̱hyebhyaḥ ।

From the northern direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

dhruvāyā diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ |

From the foundation, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

ūrdhvāyā diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ |

From the upward direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

diśo diśaś śālāyā namo mahimne svāhā devebhyas svāhyebhyaḥ |

From every direction, I pay homage to the greatness of the house, svaha to the gods that are to be offered svaha!

33. Sarpa Suktam

(Taittiriya Samhita 4:2:8)

namo 'stu sarpebhyo ye ke ca pṛthivīm anu |
ye antarikṣe ye divi tebhyas sarpebhyo namaḥ || 1 ||

Homage to the dragons which are on the earth, the dragons in the atmosphere and in the sky to those adversaries homage.

ye vo rocane divo ye vā sūryasya raśmiṣu |
yeṣāṁ apsu sadaskṛtaṁ tebhyas sarpebhyo namaḥ || 2 ||

Those that are in the vault of the sky, or those that are in the rays of the Sun, those whose seat is made in the waters; to those dragons obeisance.

ye iṣavo yātudhānānāṁ ye vā vanaspatīguṁ ranu |
ye vā vateṣu śerate tebhyas sarpebhyo namaḥ || 3 ||

Those that are the missiles of sorcerers, of those that are among the trees, or those that lie in the wells; to those adversaries obeisance.

34. Yama Sūktam

(Rik Veda 10;14)

pareyivāguṁsaṁ pravato mahīranu bahubhyaḥ panthām anupaspaśānam |
vaivasvataguṁ saṅgamanaṁ janānāṁ yamaguṁ rājānaguṁ haviṣā duvasya || 1 ||

1. Offer oblations to Yama the son of Vivasvant the Knower, who was the first to pass away along mighty steeps and has founded the path for the many [who follow].

yamo no gātuṁ prathamo viveda naiṣā gavyūtir-apabhartavā u |
yatrā naḥ pūrve pitaraḥ pareyur-enā jajñānāḥ pathyā 3'nusvāḥ || 2 ||

2. Yama has found out the way for us; this pasture is not to be taken away. Whither our Ancestors have passed away, thither those who have been born since - each along their own path.

mātalī kavyair yamo aṅgirobhir bṛhaspatir ṛkvabhir āvṛdhānaḥ |
yāgaśśca devā vā vṛdhuryo ca devān svāhānye svadhayānye madanti || 3 ||

3. Matali having grown strong with Kavyas, Yama with the Angirases, Brhaspati with the Rkvans, whom the gods have nourished and who have nourished the gods, some rejoice in the mantra " Svaha", others in the offering to the dead.

imam yama prastaramā hi sīdāṅgirobhiḥ pitṛbhis saṁvidānaḥ ।
ā tvā mantrāḥ kaviśastā vahantvenā rājan haviṣā mādayasva ॥ 4 ॥

4. Upon this strewn grass O Yama pray be seated, joining the Angirases, the Ancestors. Let the mantras revealed by the seers bring you here. Do thou O King rejoice in this oblation.

aṅgirobhir āgahi yajñiyebhir yama vairūpair iha mādayasva ।
vivasvantaguṁ huve yaḥ pitā te'smin yajñe barhiṣyā niṣadya ॥ 5 ॥

5. Come here with the adorable Angirases; O Yama, along with the sons of Virupa rejoice here. I Invoke Vivasvant who is your father, let him too rejoice having sat himself down on the strew at this sacrifice.

aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavas somyāsaḥ ।
teṣāṁ vayaguṁ sumatau yajñiyānām api bhadre saumanase syāma ॥ 6 ॥

6. The Angirases are our ancestors, as are the Atharvans and the Soma-loving Bhrgus; we desire to abide in the favour and the good graces of those adorable ones.

prehi prehi pathibhiḥ pūrvyebhir yatrāḥ naḥ pūrve pitaraḥ pareyuḥ ।
ubhā rājānā svadhayā madantā yamaṁ paśyasi varuṇaṁ ca devam ॥ 7 ॥

7. Go forth! Go forth! by those ancient paths on which our fathers of old passed away. You shall see both kings rejoicing in the offering to the dead; Yama and Varuna the god.

saṁ gacchasva pitṛbhis saṁ yameneṣṭā-pūrtena parame vyoman ।
hitvāyāvadyaṁ punaras tamehi saṁ gacchasva tanvā suvarcāḥ ॥ 8 ॥

8. Unite with the manes, unite with Yama, enjoy the reward of your sacrifices and good deeds in the highest heaven. Leaving the gross physical body behind go back to your spiritual home; unite with your spiritual body, full of vigour.

apeta vīta vica sarpatāto'smā etaṁ pitaro lokam akran ।
ahobhir adbhir aktubhir vyaktam yamo dadāty-avasānam asmaiḥ ॥ 9 ॥

9. Begone! O troublesome elementals, disperse! slink off from here! for him the fathers have prepared this place. Yama gives him a resting-place distinguished by days and waters and by nights.

ati drava sārameyau śvānau catur-akṣau śabalau sādhunā pathā ।
athā pitṛn suvidatrāguṁ upehi yamena ye sadhamādaṁ madanti ॥ 10 ॥

10. Run by a good path past the two eyed sons of Sarama, the four-eyed brindled guard-dogs; then approach the bountiful manes who rejoice at the same feast as Yama.

yau te śvānau yama rakṣitārau catur-akṣau pathi-rakṣī nṛcakṣasau ।
tābhyām enaṁ pari-dehi rājan svasti cāsmā anamīvañ ca dhehi ॥ 11 ॥

11. Give his passage past those two four-eyed dogs that guard the path and observe the actions of mankind; bestow on him wealth O King, well-being and health too bestow.

urūṇa sāva sutṛpā udambalau yamasya dūtau carato janāguṁ anu ।
tāv asmabhyaṁ dṛśaye sūryāya punar dātām asumadyeha bhadram ॥ 12 ॥

12. Broad-nosed and takers-of-life these two dogs, messengers of Yama wander among mankind; may these two give us back here to-day auspicious life that we may see the sun.

yamāya somaguṁ sunuta yamāya juhutā haviḥ ।
yamaguṁ ha yajño gacchaty-agni-dūto araṅkṛtaḥ ॥ 13 ॥

13. For Yama extract the soma juice, to Yama offer the oblation into the sacred fire; to Yama goes this sacrifice well-prepared with Agni as it's messenger.

yamāya ghṛtavad havir juhota pra ca tiṣṭhat ।

sano deveṣvā yamad dīrgham āyuḥ pra jīvase ॥ 14 ॥

14. To Yama offer the oblations soaked in ghee, and step forth; may he guide us to the Shining Ones that we may live a long life.

yamāya madhumatamagum rājñe havyaṁ juhotana ।
idaṁ nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvebhyaḥ pathi-kṛdbhyaḥ ॥ 15 ॥

15. To Yama the King offer the sweet oblation, We pay our obeisance to the ancient seers who taught us of the path.

tri-kadrukebhiḥ patati ṣaḷur-vīrekam idbṛhat ।
triṣṭub gāyatrī chandāguṁsi sarvā tā yama āhitā ॥ 16 ॥

16. The oblation flies through the three soma vessels, the six realms, the one great world, travels by means of the tristubh, gayatri and the other metres, and then finally reaches Yama.

35. Trisuparṇa Mantrāṇi

(Mahā Nārāyaṇa Upaniṣad)

brahmam etu mām । madhum etu mām । brahmam eva madhum etu mām । yāste soma prajā vatso'bhi so aham । duḥṣvapnahan durușșaha । yāste soma prāṇāgass stāñ-juhomi ॥ 1 ॥

May the Supreme reach me. May the blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among your creatures I am your child. Suppress the dreary dream of empirical existence that I experience. For that I offer myself as an oblation into You. O Lord, the vital and mental powers you have kept in me.

trisuparṇam ayācitaṁ brāhmaṇāya dadyāt ।
brahmahatyāṁ vā ete ghnanti ।
ye brāhmaṇās trisuparṇaṁ paṭhanti ।
te somaṁ prāpnuvanti । āsahasrāt paṅkti punanti । oṁ ॥ 2 ॥

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

brahma medhayā । madhu medhayā ।
brahmam eva madhu medhayā ॥ 3 ॥

That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.

adyā no deva savitaḥ prajāvatsāvīs saubhagam ।
parā duḥṣvapniyaguṁ suva ॥ 4 ॥
viśvāni deva savitar duritāni parā suva ।
yad bhadraṁ tanna ā suva ॥ 5 ॥ (R.V. 5:82:4-5)

Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrows and misfortune, and send us all that is for our good.

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ ।
mādhvīrnas-santvoṣadhīḥ ॥ 6 ॥
madhu naktam utoṣasi madhumat pārthivaguṁ rajaḥ ।

madhu dyaur astu nah pitā ‖ 7 ‖
madhu mānno vanaspatir madhumāgum astu sūryaḥ ǀ
mādhvīr gāvo bhavantu naḥ ‖ 8 ‖

To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.
Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.
Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us. RV.1.90.6 TS.4.2.9.7

ya imaṁ trisuparṇam ayācitaṁ brāhmaṇāya dadyāt ǀ
bhruṇahatyāṁ vā ete ghnanti ‖ 9 ‖
ye brāhmaṇās trisuparṇaṁ paṭhanti ǀ
te somaṁ prāpnuvanti ǀ āsahasrāt paṅkti punanti ‖ oṁ ‖ 10 ‖

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of feticide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

brahma medhavā ǀ madhu medhavā ǀ
brahmam eva madhu medhavā ‖ 11 ‖

That Brahman is attained by one who has been prepared through the performance of sacrifice. That Bliss is attained by one who has been prepared through the performance of sacrifice. . The Bliss which is indeed Brahman is attained by one who has been prepared through the performance of sacrifice.

brahmā devānāṁ padavīḥ kavīnām ṛṣir viprāṇāṁ mahiṣo mṛgāṇāṁ ǀ
śyeno gṛdhrāṇāgum̐ svadhitir vanānāgum̐ somaḥ pavitram atyeti rebhan ‖ 12 ‖

Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)

hagumśaś śuciṣad vasur antarikṣasad hotā vediṣad atithir duroṇasat ǀ
nṛṣad varasad ṛtasad vyomasad abjā gojā ṛtajā adrijā ṛtaṁ bṛhat ‖ 13 ‖

That which is the sun in the clear sky, is the Vsu (air that moves) in the mid-region, is the fire that dwells in the altar, and in the domestic hearth as the guest, is the fire that shines in humans and in the gods, as the Self, is the fire that is consecrated in sacrifice, is dwelling in the sky as air, is born in the ocean as the submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun — that is the Supreme Truth, the Reality underlying all.

ṛce tvā ruce tvā samit sravanti sarito na dhenāḥ ǀ antar hṛdā manasā pūyamānāḥ ǀ
ghṛtasya dhārā abhicākaśīmi ‖ 14 ‖

I pile fuel on the consecrated fire with a view to aquire the Vedas necessary for your worship, meditating on you in the form of the Rigveda. The unbroken flow of ghee offered into the sacred fire — flow like rivers. By this I kindle the splendour of the holy fire.

hiraṇyayo vetaso madhya āsām ǀ tasmint suparṇo madhukṛt kulāyī bhajannāste madhu devatābhyaḥ ǀ tasyāsate harayas sapta tīre svadhām duhānā amṛtasya dhārām ‖ 15 ‖

In the āhavaniya fire, amidst those streams of ghee being oblated, abides the rich and splendid Suprem Being magnified by the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on beings according to their merit, who shares the ambrosial oblations with the gods. Close to Him are seated the 7 sages who destroy sins continuously puring sweet oblations for the gods.

ya idaṁ trisuparṇam ayācitaṁ brāhmaṇāya dadyāt ǀ vīrahatyāṁ vā ete ghnanti ǀ ye brāhmaṇās trisuparṇaṁ paṭhanti ǀ te somaṁ prāpnuvanti ǀ āsahasrāt paṅkti punanti ǀ oṁ ‖ 16 ‖

One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of murdering a hero (protector). They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.

36. Brahma-varcasā Anuvākaḥ

ābrahman brāhmaṇo brahma varcasī jāyatām asmin rāṣṭre rājanya iṣavyaś śūro mahāratho jāyatāṁ, dogdhrī dhenur voḍhā 'nadhvān āśus saptiḥ purandhri yoṣā jiṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatāṁ, nikāme nikāme naḥ parjanyo varṣatu phalinyo na oṣadhayaḥ pacyantāṁ yoga kṣemo naḥ kalpatām ||

In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assembly. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.

ābrahman brāhmaṇo brahma varcasī jāyatām ityāha | brahmaṇa eva brahma varcasa sandadhāti | tasmāt purā brāhmaṇo brahma varcasya jāyata | asmin rāṣṭre rājanya iṣavyaś śūro mahāratho jāyatāṁ ityāha | rājanyaḥ eva śauryaṁ mahimānaṁ dadhāti | tasmāt purā rājanya iṣavyaś śūro mahāratho'jāyata | dogdhrī dhenur ityāha | dhenavān eva payo dadhāti | tasmāt purā dogdhrī dhenur ajāyata ||

In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge thus we pray. The Brahmana is the one who also imparts spiritual knowledge and lustre therefore at first we pray that there be born a brahmana illustrious with spiritual knowledge. In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior thus we pray. The princes provide valour and glory. Therefore we pray that a prince be born who is a skilled archer, a hero and a great-car-warrior. We pray for the milch cow. The milch cow provides abundant milk for nourishment. Therefore do we pray for the milch cow.

voḍhā nadhvān ityāha | anaḍuhyeva vīryaṁ dadhāti | tasmāt purā voḍha'nadhvān ajāyata | āśuḥ saptir ityāha | aśva eva jayaṁ dadhāti | tasmāt purā ''śuraśvo'jāyata | purandhri yoṣetyāha | yoṣityeva rūpaṁ dadhāti | tasmāt strī yuvati priyā bhāvukaḥ | jiṣṇū ratheṣṭhāḥ ityāha | āhavai tatra jiṣṇū ratheṣṭhāḥ jāyate | yatrai tena yajñena yajante ||

We pray for the ox capable of bearing burdens. The ox provides a source of power. Therefore do we pray for the ox capable of bearing burdens. We pray for the swift race-horse. The swift horse provides victory in battle, therefore do we pray for the swift race-horse. The industrious woman do we pray for. The women provide an adornment, they are lovely, nourishing and beneficial for the welfare of the country. We pray for the skilful warrior. The skilful warrior gains victory in battle so that yajnas may continue

sabheyo yuvetyāha | yo vai pūrva vayasī | sa sabheyo yuvā | tasmāt yuvā pumān priyo bhāvukaḥ | āsya yajamānasya vīro jāyatāṁ ityāha | āhavai tatra yajamānasya vīro jāyata | yatrai tena yajñena yajante | nikāme nikāme naḥ parjanyo varṣatvityāha | nikāme nikāme havai tatra parjanyo varṣati | yatrai tena yajñena yajante | phalinyo na auṣadhayaḥ pacyantām ityāha | phalinyo ha vai tatrauṣadhayaḥ pacyante | yatrai tena yajñena yajante | yoga kṣemo naḥ kalpatām ityāha | kalpate ha vai tatra prajābhyo yoga kṣemaḥ | yatrai tena yajñena yajante ||

We pray for the youth fit for the assembly. A capable young man is called a youth fit for the assembly. The youth are the future and the welfare of our country. To this sacrificer may an assertive son be born - thus we pray. In conflict the assertive one will provide resolution. May Parjanya send rain according to our needs - thus we pray. When our material needs are fulfilled then are we capable of actualizing our spiritual aims. We pray that the plants ripen with fruit - whereby we may offer sacrifices. We pray that acquisition and preservation of possessions be secured for us. By the acquisition and preservation of possessions the citizens are capable of fulfilling their religious duties for the welfare of all beings .

37. Brahmodaya Anuvākaḥ

kiggas svid āsīt p̱ūrva ci̍tti̱ḥ kiggas svid āsīd bṛ̱had vaya̍ḥ |
kiggas svi̍d āsīt piśaṅg̱ilā kiggas svi̍d āsīt pilippi̱lā || 1 ||

What was the First Conception? What was the Great Age?
Who was the Tawny One? Who was the Smooth (slippery) One?

dyaur ā̍sīt p̱ūrva ci̍tṯir aśva̍ āsīd bṛ̱had-vaya̍ḥ |
rātri̍r āsīt piśaṅg̱ilā'vi̍r āsīt pilip̱illā || 2 ||

Space was the first Conception. The Courser (horse i.e. the Sun) was The Great Age.
The Tawny One was the Night. The Smooth (slippery) One was the earth.

ka svi̍d eḵākī ca̍raṯi ka u̍ svijjāyaṯe puna̍ḥ |
kiggas svi̍d ẖimasya̍ bheṣajaṁ kiggas svi̍d ā̱vapa̍nam m̱ahat || 3 ||

Who moves single and alone? Who is brought forth to life again?
What is the remedy for cold? And what the great enveloper?

sūrya̍ eḵākī ca̍raṯi c̱andramā̍ jā̱yaṯe puna̍ḥ |
a̱gnir ẖimasya̍ bheṣ̱ajaṁ bhūmi̍r ā̱vapa̍naṁ m̱ahat || 4 ||

The Sun moves single and alone. The Moon is brought forth to life again.
Fire is the remedy for cold and the Earth is the Great Enveloper.

pṛ̱cchāmi̍ tvā̱ para̱manta̍ṁ pṛthi̱vyāḥ | pṛ̱cchāmi̍ tvā̱ bhuva̍nasya̱ nābhi̍m |
pṛ̱cchāmi̍ tvā̱ vṛṣṇo̱ aśva̍sya̱ retaḥ | pṛ̱cchāmi̍ vā̱caḥ pa̍ra̱maṁ vyo̍ma || 5 ||
I ask you what is the furtherest end of the earth. I ask you what is the nave of the world.
I ask you what is the sperm of the strong horse. I ask you what is the sound in highest realm.

vedi̍m āhuḥ para̱manta̍ṁ pṛthi̱vyāḥ | ya̱jñam ā̍hur bhu̍vanasya̱ nābhi̍m |
soma̍m āhu̱r vṛṣṇo̱ aśva̍sya̱ reto̱ | brahmai̱va vā̱caḥ pa̍ra̱maṁ vyo̍ma || 6 ||
They call the altar the furtherest end of the earth. They call the sacrifice the nave of the world. They call Soma the sperm of the strong horse. They call the Veda the sound in the highest realm. (KYV 7;4;18;1-6)

teja̍sā̱ vā e̱ṣa bra̍hma-varca̱sena̱ vya̍rudhyate | yo'śvame̱dhena̱ yaja̍te | hotā̍ ca bra̱hmā ca̍ brahmodya̍m vadhathaḥ | teja̍sā ca̱ivainaṁ brahma-varca̱sena̍ ca sama̍rdhayataḥ | da̱kṣi̱ṇato bra̱hmā bha̍vati | da̱kṣi̍ṇata ā̱yatano̱ vai bra̱hmā | bā̱rha̱spatyo̱ vai bra̱hmā | bra̱hma-vā̱rcasam e̱vāsya̍ dakṣi̱ṇato da̍dhāti | tasmā̱t dakṣi̱ṇo'rtho̍ brahma-varca̱s itaraḥ | u̱tta̱ra̱to hotā̍ bhavati || 7 ||

Verily, fiery spirit and spiritual lustre pass away from him who performs the Asvamedha. The Hotri and the Brahmana engage in a theological discussion (brahmodyam). From this are fiery spirit and spiritual lustre increased. The Brahmana remains to the South. The South is the area for the Brahmana. Brihaspati is the Brahmana. The Hotri stands to the North

u̱tta̱ra̱ta āya̍tano̱ hotā̍ | ā̱gneyo̱ vai hotā̍ | tejo̱ vā a̱gniḥ | teja̍ e̱va syo̍ttara̱to da̍dhāti |
tasmā̱t utta̱rato'rtha̍ teja̱s vitaraḥ | yūpa̍m a̱pito̍ vadathaḥ yaja̱mā̱na̱ de̱vatyo̍ vai

yūpaḥ । yajamānam eva tejasā ca brahmavarcasena ca samardhaya । kiggas svid āsīt purva cittir ityāha । dyaur vai vṛṣṭiḥ pūrva cittiḥ ॥ 8 ॥

North is the place of the Hotri. The Hotri relates to Agni. Fiery Spirit is Agni. .... With the sacrificial pole (yupa) between them they discourse together; for the stake is the Sacrificer. He thus encompasses the Sacrificer on both sides with fiery Spirit and Spiritual lustre. He (the Brahmana) asks; What was the first conception. The first Conception doubtless was the Sky and Rain. 8

divam eva vṛṣṭim avarundhate । kiggas svid āsīt bṛhadvaya ityāha । aśvo vai bṛhadvayaḥ । aśvam eva avarundhate । kiggas svid āsīt piśaṅgiletyāha । rātrir vai piśaṅgilā । rātrim eva avarundhate । kiggas svid āsīt pilippiletyāha । śrīr vai pilippilā । annādyam eva avarundhate ॥ 9 ॥

The Sky and Rain he thus secures for himself. He (Hotri) asks What was the Great Age (or Bird). The Horse verily is the Great Age. Vital power he thus secures for himself. He asks; what was the Tawny One? The Night verily is the Tawny One (Beauty Devouring One). He thus establishes himself in the night. He asks; who was the Slippery One? Prosperity verily is the Slippery One. He thus secures food in abundance. 9

kaḥ svid ekākī carati ityāha । asau vā āditya ekāki carati । teja eva avarundhe । ka u svij-jāyate punarityāha । candramā vai jāyate punaḥ । āyur eva avarundhe । kiggas svid himasya bheṣajam ityāha । agnir vai himasya bheṣajam । brahmavarcasam eva avarundhe । kiggas svid āvapanaṁ mahat ityāha ॥ 10 ॥

He asks; Who is it that moves alone? It is doubtless yonder Sun that moves singly. He thus obtains Spiritual Lustre. Who is it that is born again? he asks. It is the Moon doubtless which is born again. Longevity he thus obtains. He asks; What is the remedy for cold?. The fire doubtless is the remedy for the cold. Fiery Spirit he thus obtains. What is the Great Vessel? he asks. 10

ayaṁ vai loka āvapanaṁ mahat । asmin eva loke pratitiṣṭhati । pṛcchāmi tvā paramantaṁ pṛthivyā ityāha । vedir vai paro'ntaḥ pṛthivyāḥ । vedim eva avarundhe । pṛcchāmi tvā bhuvanasya nābhim ityāha । yajño vai bhuvanasya nābhiḥ । yajñam eva avarundhe । pṛcchāmi tvā vṛṣno aśvasya reta ityāha । somo vai vṛṣno aśvasya retaḥ । soma pītam eva avarundhe । pṛcchāmi vācaḥ paramaṁ vyometyāha । brahma vai vācaḥ paramaṁ vyoma । brahma varcasam eva avarundhe ॥ 11 ॥

The great Vessel is verily this Earth. In this world he thus establishes himself. He says; I ask you of the furtherest end of the Earth? The altar verily is the furtherest end of the Earth. He thus obtains the world. He says; I ask you of the nexus of the World. The nexus of the World is verily sacrifice. His sacrifice thus remains unobstructed. He says; I ask you of the seed of the Strong Horse. The seed of the Strong Horse is doubtless the Soma. His drinking of the Soma thus remains unobstructed. He says; I ask you of speech's highest realm. Brahma is verily the highest realm of speech, thus he obtains Spiritual Lustre. 11

38. Agni Sūktam

(Rigveda 1.1.1)

agnim īḷe purohitaṁ yajñasya devam ṛtvijaṁ । hotāraṁ ratna dhātamam ॥ 1 ॥

I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.

agniḥ purvebhir ṛṣibhir īḍyo nūtanair uta । sa devāṁ eha vakṣati ॥ 2 ॥

Worthy is the Mystic Fire to be adored by the living as by the ancient seers. He shall conduct the Devas hither.

agninā rayim aśnavat poṣam eva dive dive । yaśasaṁ vīravattamam ॥ 3 ॥

Through the Mystic Fire man obtains spiritual riches, that increase day by day. Most glorious most full of heroic power.

agne yaṁ yajñam adhvaraṁ viśvataḥ paribhur asi । sa iddeveṣu gacchati ॥ 4 ॥

O Agni the perfect sacrifice which you encompass about, verily reaches the Devas.

agnir hotā kavi kratus satyaścitra śravastamaḥ । devo devebhir ā gamat ॥ 5 ॥

O Mystic Fire, the summoner, the Seer, true and most gloriously great. O God come hither with the Gods.

yadaṅga dāśuṣe tvam agne bhadraṁ kariṣyasi । tavet tat satyam aṅgiraḥ ॥ 6 ॥

O Agni whatever blessing you will grant unto your devotee, That indeed is the Truth O Angirasa.

upa tvāgne dive dive doṣāvastar dhiyā vayam । namo bharanta emasi ॥ 7 ॥

To you O Dispeller of the night of ignorance, day by day with prayer. Bringing you reverence, we come.

rājantam adhvarāṇāṁ gopām ṛtasya dīdivim । vardhamānaṁ sve dame ॥ 8 ॥

Regent of sacrifices, Guardian of the Eternal Law, Radiant One, Increasing in your own hearth.

sa naḥ piteva sūnave 'gne supāyano bhava । sacasvā nas svastaye ॥ 9 ॥

Be to us easy of access , even as a father to his son, O Agni remain with us for our benefit.

39. Gaṇapatyatharvaśīrṣopaniṣat

bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣibhir-yajatrāḥ ।
sthirair-aṅgais-tuṣṭuvāguṁ sastanūbhiḥ vyaśema devahitaṁ yadāyuḥ ॥

O God may we with our ears listen to what is good, and with our eyes see what is good, ye Holy One. With limbs and bodies firm may we extolling you attain the term of life appointed by the Supreme Lord

oṁ namaste gaṇapataye । tvam eva pratyakṣaṁ tat-tvam-asi । tvam-eva kevalaṁ kartā'si । tvam-eva kevalaṁ dhartā'si । tvam-eva kevalaṁ hartā'si । tvam-eva sarvaṁ khalvidaṁ brahmāsi । tvaṁ sākṣādātmā'si nityam ॥ 1 ॥

Om salutations to Ganapati. You are the visible Truth. You are the sole Creator of the universe. You are the sole Preserver of the universe. You are the sole Destroyer of the universe. You indeed are the entire Creation. You are quite evidently the Eternal Universal Self.

ṛtaṁ vacmi । satyaṁ vacmi ॥ 2 ॥ *I speak the Divine Law. I speak the truth*

ava tvaṁ mām । ava vaktāram । ava śrotāram । ava dātāram । ava dhātāram । avānūcānam ava śiṣyam । ava paścāttāt । ava purasttāt । avottarāttāt । ava dakṣiṇāttāt । ava cordhvāttāt । avādharāttāt । sarvato māṁ pāhi pāhi samantāt ॥ 3 ॥

O Ganesha, protect me from obstacles to attaining you, me in my capacity as a speaker (of your glory), listner (to your pastimes and glories), given or imparted (of the method of your worship), the holder or collector (of the articles of worship), me who as a disciple (study the Vedantic truths) together with my Guru. Protect me from hindrances (to self-realization) from West, from the East, from the North, and from the South, from above and from below, protect me in all ways from all directions.

tvaṁ vāṅgmayas-tvaṁ cin-mayaḥ । tvam ānanda-mayas tvaṁ brahma-mayaḥ । tvaṁ sac-cid-ānandā 'dvitīyo'si । tvaṁ pratyakṣaṁ brahmāsi । tvaṁ jñāna-mayo vijñāna-mayo'si ॥ 4 ॥

Thou art speech, Thou art the Supreme Person, Thou art pure bliss, Thou art the Ultimate Reality, Thou art the incomparable combination of existence absolute, knowledge and bliss; Thou art the Supreme Spirit; Thou art the sheath of pure Intelligence.

sarvaṁ jagad-idam tvatto jāyate । sarvaṁ jagad-idaṁ tvattas-tiṣṭhati । sarvaṁ jagad-idaṁ tvayi layam-eṣyati । sarvaṁ jagad-idaṁ tvayi pratyeti । tvaṁ bhūmir-āpo'nalo'nilo nabhaḥ । tvaṁ catvāri vāk-padāni ॥ 5 ॥

The entire universe was manifested from Thee, the entire universe exists in Thee. The entire universe will again dissolve into Thee, and return to Thee. Thou art the earth, water, fire, wind and ether. Thou art the four levels of sonic vibration.

tvam guṇa-trayātītaḥ । tvaṁ avasthā-trayātītaḥ । tvaṁ deha-trayātītaḥ । tvaṁ kāla-trayātītaḥ । tvaṁ mūlādhāra-sthito'si nityam । tvaṁ śakti-trayātmakaḥ । tvāṁ yogino dhyāyanti nityam । tvaṁ brahmā tvaṁ viṣṇus-tvaṁ rudras-tvam indras-tvam agnis-tvam vāyus-tvaṁ sūryas-tvaṁ candramās-tvaṁ brahma bhūr-bhuvaḥ svarom ॥ 6 ॥

Thou art transcendant to the three gunas, Thou art beyond the limitations of waking, dream and deep sleep, Thou art beyond the limitations of the three bodies. Thou art unconditioned by the limitations of time. Thou art present in the muladhara chakra. Thou art endowed with the three energies of Lordship, sonic vibration and radiation. The sages constantly meditate upon Thee. Thou art Brahma (the Creator), Thou art Vishnu (the Preserver) , Thou art Rudra (the Transformer), Thou art Indra (Cosmic Mind), Thou art Agni (the Mystical Fire) and Thou art the Cosmic life force (Vayu) Thou art the Sun and the Moon, Thou art the Supreme Being, Thou art the three realms; the earth, the astral region and the heavenly region.

gaṇādiṁ pūrvam uccārya varṇādīṁs-tad anantaram । anusvāraḥ parataraḥ । ardhendu lasitam । tāreṇa ṛddham । etat-tava manu-svarūpam । ga-kāraḥ pūrva rūpam । akāro madhyama rūpam । anusvāraścāntya rūpam । bindur-uttara rūpam । nādas sandhānam । saguṁhitā sandhiḥ । saiṣā gaṇeśa-vidyā । gaṇaka ṛṣiḥ । nicṛd-gāyatrīc-chandaḥ । gaṇapatir-devatā । oṁ gaṁ gaṇapataye namaḥ ॥ 7 ॥

ekadantāya vidmahe vakratuṇḍāya dhīmahi । tan no dantiḥ pracodayāt ॥ 8 ॥

We meditate upon Ganesha, may we realize His true nature, and may He enlighten our intellects.

eka-dantaṁ catur-hastaṁ pāśam-aṅkuśa dhāriṇam । radaṁ ca varadaṁ hastair-bibhrāṇaṁ mūṣaka-dhvajam ॥ raktaṁ lambodaraṁ śūrpa-karṇakaṁ rakta-vāsasam । rakta gandhānuliptāṅgaṁ rakta puṣpaiḥ supūjitam ॥ bhaktānukampinaṁ devaṁ jagat-kāraṇam-acyutam । āvir-bhūtaṁ ca sṛṣṭyādau prakṛteḥ puruṣāt-param ॥ evaṁ dhyāyati yo nityaṁ sa yogī yogināṁ varaḥ ॥ 9 ॥

The highest of Yogis meditates constantly upon Ganesha, with a single tusk, having four arms, holding a noose, goad, the Benefactor, supporting the universe with his hands, having the mouse as his emblem, red in colour, potbellied, fan-eared, wearing red clothes, anointed with red vermilion paste, worshipped with red flowers, always attentive to the supplications of the devotees, the cause of the universe, the Unsullied One who was manifested before the universe was created and existed prior to the manifestation of spirit and matter.

namo vrāta-pataye । namo gaṇapataye । namaḥ pramatha-pataye । namaste'stu lambodarāyaikadantāya vighna-nāśine śiva-sutāya varada-mūrtaye namaḥ ॥ 10 ॥

Salutations to Ganapati, lord of the attendants of Siva, comprising of demi-gods and goblins. Salutations to the Potbellied One, having one tusk, the Destroyer-of-all-obstacles, the son of Lord Siva, the Benefactor Incarnate.

etad-atharvaśīrṣaṁ yo'dhīte sa brahma bhūyāya kalpate । sa sarva vighnair-na bādhyate । sa sarvatra sukham edhate । sa pañca-mahā-pāpāt pramucyate । sāyam-adhīyāno divas-kṛtaṁ pāpa nāśayati । prātar-adhīyāno rātri-kṛtaṁ pāpa nāśayati । sāyaṁ prātaḥ prayuñjāno pāpo'pāpo bhavati । savatrādhīyāno'pavighno bhavati । dharm-ārtha kāma mokṣaṁ ca vindati । idam atharva-śīrṣam aśiṣyāya na deyam । yo yadi mohād dāsyati sa pāpīyān bhavati । sahasrāvartanādyaṁ yaṁ kāmam-adhīte yā tam anena sādhayet ॥ 11 ॥

One who studies this Upanisad attains identity with the Absolute Spirit; his happiness increases in all ways. He is not hindered by obstacles; he is liberated from the five great sins. When studied in the evening it

absolves the sins caused during the day; when studied in the morning it removes the effects of the sins committed during the night. One who reads it both morning and evening becomes sinless. From constant study one becomes freed from all obstacles, and gains the four ends of human endeavour; Dharma, financial security, sensual enjoyment and final Liberation. This Upanishad should not be taught to an undeserving person; one who does so is a sinner and will lose all his power. By a thousand repetitions one attains self-actualization.

anena gaṇapatim abhiṣiñcati sa vāgmī bhavati | caturthyām-anaśnan japati sa vidyāvān bhavati | ity-atharvaṇa vākyaṁ | brahmādyāvaraṇaṁ vidyān na bibheti kadācaneti || 12 ||

One who performs the lustration ceremony to Ganesha while chanting this Upanishad will become eloquent of speech, one who chants it on the 4th day of the fort-night while fasting attains wisdom. This is assured by the sage Atharvana or Ganaka. He who is constantly aware that the universe is enveloped by Brahma, will never experience fear.

yo dūrvāṅkurair-yajati sa vaiśravaṇopamo bhavati | yo lājair-yajati sa yaśāvān bhavati | sa medhāvān bhavati | yo modaka sahasreṇa yajati sa vāñcita phalaṁ avāpnoti | yaḥ sājya samidbhir-yajati sa sarvaṁ labhate sa sarvaṁ labhate || 13 ||

He who worships Ganesha with the blades of durva grass, becomes as prosperous as the god of wealth (Kubera). He who worships with parched grain becomes successful and filled with wisdom. He who offers a thousand sweatmeats attains his life's goal. He who offers sticks into the sacred fire with this Upanishad attains everything, attains everything.

aṣṭau brāhmaṇān samyag grāhayitvā sūrya varcasvī bhavati | sūrya-grahe mahā nadyāṁ pratimā sannidhau vā japtvā siddha mantro bhavati | mahā vighnāt pramucyate | mahā doṣāt pramucyate | mahā pratyavāyāt pramucyate | sa sarva vid-bhavati | sa sarva vid-bhavati | ya evaṁ veda | ityupaniṣat || 14 ||

He who imparts this sacred lore to eight brahmins becomes as radiant as the sun with Spiritual Radiance. One who chants this at the time of the solar eclipse, on the banks of a river or in a temple before an icon, will achieve his desired goal immediately, he is liberated from all dangers, he is liberated from all defects, he is liberated from all obstacles; he verily attains

40. Nārāyaṇa Upaniṣad

(Kṛṣṇa Yajur Veda)

oṁ atho puruṣo ha vai nārāyaṇo'kāmayata prajāḥ sṛje yeti | nārāyaṇāt prāṇo jāyate | manaḥ sarvendriyāṇi ca | khaṁ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī | nārāyaṇād brahma jāyate | nārāyaṇād rudro jāyate | nārāyaṇād indro jāyate | nārāyaṇāt prajāpatayaḥ prajāyante | nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāgumsi | nārāyaṇād eva samutpadyante | nārāyaṇe pravartante | nārāyaṇe pralīyante || etad ṛg veda śiro'dhite || 1 ||

Then Narayana, the Supreme Being desired 'I shall project beings'. From Narayana emanates the prāṇa (Life Breath), mind and the sense organs, ether, air, fire, water, and the earth that supports all. From Narayana emanates Brahma. From Narayana emanates Rudra. From Narayana emanates Indra. From Narayana emanate the Prajapatis (The Divine Progenitors). From Narayana emanates the 12 Adityas, Rudras, Vasus and all the Vedic metres (chandas). From Narayana only do they proceed. Through Narayana do they prosper. In Narayana are they reabsorbed. This is taught as the head of the Rig Veda.

oṁ atha nityo nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaśca nārāyaṇaḥ | śakraśca nārāyaṇaḥ | dyāvā pṛthivyau ca nārāyaṇaḥ | kālaśca nārāyaṇaḥ | diśaśca nārāyaṇaḥ | vidiśaśca nārāyaṇaḥ | ūrdhvaśca nārāyaṇaḥ | adhaśca nārāyaṇaḥ | antar bahiśca

nārāyaṇaḥ । nārāyaṇa evedaguṁ sarvam । yad bhūtaṁ yacca bhavyam । niṣkalo nirañjano nirvikalpo nirākhyātaś śuddho deva eko nārāyaṇaḥ । na dvitīyo'sti kaścit । ya evaṁ veda । sa viṣṇureva bhavati sa viṣṇureva bhavati । etad yajur veda śiro'dhīte ॥ 2 ॥

Narayana is eternal. Brahma is Narayana. Siva is Narayana. Indra is Narayana. Time is Narayana. Space is Narayana, the intermediate quarters also are Narayana. That which is above is Narayana. That which is below is Narayana. That which is within and that which is without is Narayana. The entire Universe which existed and that which will exist is Narayana. Narayana is the only One that is partless, immaculate, inconceivable, indescribable, pure and divine. There is no second. Whosoever knows Him thus, becomes Vishnu. This the Yajur Veda teaches. 2.

oṁ ityagre vyāharet । nama iti paścāt । nārāyaṇāyety-upariṣṭāt । oṁ ityekākṣaram । nama iti dve akṣare । nārāyaṇāyeti pañcākṣarāṇi । etad vai nārāyaṇasya aṣṭākṣaraṁ padam । yo ha vai nārāyaṇasya āṣṭākṣaraṁ padam adhyeti । anapabruvas sarvam āyur eti । vindate prājāpatyaguṁ rāyas poṣaṁ gaupatyam । tato'mṛtatvam aśnute tato'mṛtatvam aśnuta iti । ya evaṁ veda । etat sāma veda śiro'dhīte ॥ 3 ॥

*One should utter **Om** first, then **namah** and thereafter **narayanaya**. **Om**is a single syllable. **Namah** consists of two syllables. **Narayanaya** consists of five syllables. This is the mantra of eight syllables (ashtakshari) pertaining to Narayana. Whoever studies this mantra and chants it constantly, becomes free from all disgrace, attains full life and hegemony. He enjoys royal pleasures and attains self-mastery, thereupon He attains Liberation, yea Final Liberation. This the Sama Veda teaches. 3.*

pratyag ānandaṁ brahma puruṣaṁ praṇava svarūpaṁ । akāra ukāra makāra iti । tan ekadhā samabharat tad-etad oṁ iti । yam uktvā mucyate yogī janma saṁsāra bandhanāt । oṁ namo nārāyaṇāyeti mantropāsakaḥ । vaikuṇṭha bhuvana lokaṁ [1] gamiṣyati । tad idaṁ paraṁ puṇḍarīkaṁ vijñāna-ghanam । tasmāt tad idāvan mātram । brahmaṇyo devakī putro brahmaṇyo madhusūdan-oṁ । sarva bhūtastham ekaṁ nārāyaṇam । kāraṇa puruṣaṁ akāraṇam parabrahma oṁ ॥ 4 ॥

*The Yogi that recites the name of Him, who is Bliss Absolute, The Great Purusha, who is represented by Om comprised of the three letters A, U, and M, is released from the bondage of birth and repeated transmigration. He who chants the mantra **om namo narayanaya** reaches the realm of Vaikunta. That is this Lotus, it is replete with transcendental wisdom and bright as lightning. The son of Devaki (Krishna) is the Supreme, Madhusudana is the Supreme, Narayana who pervades all beings, who is ONE only, the Cause of all, being Himself causeless is the Supreme Being (parabrahman). 4.*

etad atharva śiro yo'dhīte prātar adhīyāno rātri-kṛtaṁ pāpaṁ nāśayati । sāyam adhiyāno divas-kṛtaṁ pāpaṁ nāśayati । madhyandinam āditya abhimukho'dhiyānaḥ pañca pātaka-upa pātakāt pramucyate । sarva veda pārāyaṇa puṇyaṁ labhate । nārāyaṇa sāyujyam avāpnoti nārāyaṇa sāyujyam avāpnoti । ya evaṁ veda । ityupaniṣat ॥ 5 ॥

The Atharva Veda teaches that whoever recites this Upanisad in the morning destroys thereby the sins committed during the night. Whoever recites it in the evening destroys thereby the sins committed during the day. Whoever recites it at midday facing the sun is freed from the five heinous sins and all minor ones. He derives the same merit produced by the recitation of all the Vedas. Whoever knows this attains Union with Narayana. He attains Union with Narayana. This is the Secret Teaching. 5.

.1. Some manuscripts have *bhavanam* instead of *bhuvana lokam*.

41. Īśa-vāsya Upaniṣad

(Śukla Yajur Veda)

īśā vāsyam idagum sarvaṁ yat kiñca jagatyāṁ jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya-svid dhanam ॥ 1 ॥

(Know that) all this, whatever moves in this moving (changing) universe, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

kurvann eveha karmāṇi jijīviṣec chatagum samāḥ ।
evaṁ tvayi nānyatheto' sti na karma lipyate nare ॥ 2 ॥

Always performing works here one should wish to live a hundred years. If you live thus, there is no way other than this by which karman (or deed) does not adhere to you.

asuryā nāma te lokā andhena tamasā ‘‘vṛtāḥ ।
tāggus ste pretyā -bhigacchanti ye ke cātma-hano janāḥ ॥ 3 ॥

Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the Self.

anejad ekaṁ manaso javīyo nainad devā āpnuvan pūrvam arṣat ।
tad dhāvato 'nyānatyeti tiṣṭhat tasminn apo mātariśvā dadhāti ॥ 4 ॥

(The Atman) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the allpervading air supports the activities of beings.

tad ejati tan naijati tad dūre tad vantike ।
tad antarasya sarvasya tad u sarvasyāsya bāhyataḥ ॥ 5 ॥

It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

yas tu sarvāṇi bhūtāny ātmany eva anupaśyati ।
sarva bhūteṣu cātmānaṁ tato na vijugupsate ॥ 6 ॥

And he who sees all beings in his own Self and his own Self in all beings, he does not feel any revulsion by reason of such a view.

yasmin sarvāṇi bhūtāny ātmaivā-bhūd vijānataḥ ।
tatra ko mohaḥ kaś śoka ekatvam anupaśyataḥ ॥ 7 ॥

When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

sa paryagāc chukram akāyam avraṇam asnā-vīragum śuddham apāpa viddham ।
kavir manīṣī paribhūs svayambhūr yāthā tathyato 'rthān vyadadhāc chāśvatībhyas samābhyaḥ ॥ 8 ॥

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

andhaṁ tamaḥ praviśanti ye 'vidyām upāsate ।
tato bhūya iva te tamo ya u vidyāyāgum ratāḥ ॥ 9 ॥

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

anyad eva āhur vidyayā ‘nyad āhur avidyayā ।
iti śuśruma dhīrāṇāṁ ye nas tad vicacakṣire ॥ 10 ॥

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

vi̱dyāṁ cāvi̍dyāṁ ca̱ yas tad vedo̱bhaya̍guṁ sa̱ha |
avi̍dyayā mṛ̱tyuṁ tī̱rtvā vi̱dyayā̱ 'mṛta̍m aśnute || 11 ||

11. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

a̱ndhaṁ tama̱ḥ pravi̍śanti̱ ye 'sambhūtim upāsate |
tato̱ bhūya̍ iva̱ te tamo̱ ye u̱ sambhū̎tyāguṁ ra̱tāḥ || 12 ||

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

a̱nyad e̱va āhus sam̎bha̱vāt a̱nyad ā̎hu̱r asam̎bhavāt |
iti̍ śuśruma̱ dhīrā̎ṇāṁ ye na̱s tad vi̍cacakṣi̱re || 13 ||

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

sambhū̎tiṁ ca vinā̱śāṁ ca̱ yas tad vedo̱bhaya̍guṁ sa̱ha |
vi̱nā̱śena̍ mṛ̱tyuṁ tī̱rtvā sambhū̎tyā̱ 'mṛta̍m aśnute || 14 ||

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

hi̱ra̱ṇmaye̎ṇa̱ pātre̎ṇa sa̱tyasyāpi̍hita̱ṁ mukha̎ṃ |
tat tvaṁ pū̎ṣa̱nn apāvṛ̍ṇu sa̱tya dha̍rmāya dṛ̱ṣṭaye̎ || 15 ||

15. The face of truth is covered with a golden disc. Unveil it, O Pushan, so that I who love the truth may see it.

pūṣa̍nn ekarṣe yama sūrya̱ prājā̎patya̱ vyū̎ha ra̱śmīn samū̎ha̱ |
tejo̱ yat te̎ rū̱paṁ kalyā̎ṇatama̱m tat te̎ paśyāmi |
yo̱ 'sāva̱sau puru̍ṣas so̱ 'ham a̍smi || 16 ||

6. O Pushan, the sole seer, O Controller, O Sun, offspring of Prajapati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

vā̱yur ani̍lam a̱mṛta̱m athe̱daṁ bhasmā̎nta̱guṁ śarī̍ram |
oṁ 3 krato̱ smara̍ kṛ̱taggus smara̱ krato̱ smara̍ kṛ̱taggus sma̍ra || 17 ||

17. May this (life) enter into the immortal breath (Vayu); then may this body end in ashes. 0 Intelligence, remember, remember what has been done. Remember, 0 Intelligence, what has been done, Remember.

agne̱ naya̍ su̱pathā̎ rā̱ye a̱smān viśvā̍ni deva va̱yunā̍ni vi̱dvān |
yu̱yo̱dhya̱smaj ju̍hurā̱ṇam eno̱ bhūyi̍ṣṭhāṁ te̱ nama̍ uktiṁ vidhema || 18 ||

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.

42. Sūrya Upaṇiṣad

oṁ bha̱draṁ karṇe̍bhiḥ śṛ̱ṇu̱yāma̍ devā bha̱draṁ pa̍śyemā̱kṣibhi̱r-yaja̍trāḥ |
sthi̱rair-aṅgai̎s-tuṣṭu̱vāguṁ sasta̱nūbhiḥ vyaśe̍ma de̱vahi̍ta̱ṁ yadāyu̍ḥ ||

O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord.

aum atha sūryātharvāṅgirasam vyākhyāsyāmaḥ । brahmā ṛṣiḥ । gāyatrī chhandaḥ । āditya devatā । haṁsaḥ so'ham agni nārāyaṇa yuktam bījam । hrillekhā śaktiḥ । viyadādi sarga saṁyuktaṁ kīlakam । catur-vidha puruṣārtha siddhyarthe jape viniyogaḥ ॥ 1 ॥

Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Aṅgirasa mantra is Brahma, metre Gayatri, Aditya the deity, 'Hamsas so'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Mokṣa).

ṣat-svarārūḍhena bījena ṣaḍaṅgam । raktāmbuja-saṁsthitam । saptāśva-rathinam । hiraṇya-varṇam । catur-bhujam । padma-dvayā'bhaya varada hastaṁ kāla-cakra praṇetāram । śrī sūrya nārāyaṇam । ya evam veda sa vai brāhmaṇaḥ ॥ 2 ॥

The six limbs consist of the seed with six vowels added. He indeed is a Brahmana who thus knows the golden Surya Narayana seated on the chariot with seven horses, impeller of the time-wheel, having four arms bearing two lotuses, the others bestowing promise of refuge and boon, set in the red lotus.

aum bhūr-bhuvaḥ-suvaḥ । tat savitur vareṇyaṁ bhargo devasya dhīmahi । dhiyo yo naḥ pracodayāt ॥ 3 ॥

Om, Earth, middle region and sky; we meditate on the adorable splendor of Savitar (Sun) who may illumine our thoughts.

sūrya ātmā jagatas-tasthuṣaśca । sūryād vai khalvimāni bhūtāni jāyante । sūryād yajñaḥ parjanyo 'nnam ātmā ॥ 4 ॥

The Sun is the Self of the world, moving as well as un-moving. From Surya indeed are these creatures born, so also the Yajna (Sacrifice), Parjanya (Rains), food and spirit.

namaste āditya । tvam-eva pratyakṣaṁ karma kartāsi । tvam-eva pratyakṣaṁ brahmāsi । tvam-eva pratyakṣaṁ viṣnur asi । tvam-eva pratyakṣaṁ rudro'si । tvam-eva pratyakṣaṁ rig asi । tvam-eva pratyakṣaṁ yajur asi । tvam-eva pratyakṣaṁ sāmāsi । tvam-eva pratyakṣaṁ atharvāsi । tvam-eva sarvaguṁ chhando'si ॥ 6 ॥

I bow to you Aditya; you are the agent himself of work, the manifest Brahma, Vishnu, Rudra, Rig, Yajur, Sama, Atharva Vedas, as well as all the chandas (Metres).

ādityād vāyur jāyate । ādityād bhūmir jāyate । ādityād āpo-jāyante । ādityāj jyotir jāyate । ādityād vyoma diśo jāyante । ādityād devā jāyante । ādityād vedā jāyante । āditya vā eṣa etan maṇḍalaṁ tapati । asāvāditya brahmā ॥ 7 ॥

From Aditya are born air, earth, water, fire, sky, directions, Devas, Vedas; indeed the Sun gives warmth to this sphere (Planet) ; ***that Sun God is Brahman,***

āditya'ntaḥ-karaṇa mano-buddhi-cittāhaṅkārāḥ । āditya vai vyānas samānodāno'pānaḥ prāṇaḥ । āditya vai śrotra tvak cakṣū rasana ghrāṇāḥ । āditya vai vāk pāṇi pāda pāyūpasthāḥ । āditya vai śabda sparśa rūpa rasa gandhāḥ । āditya vai vacanād ānāgamana visargānandāḥ ॥ 8 ॥

I bow to Aditya who is the form of antahkarana or inner organs of mind, intellect, mind-stuff and Ego. He is prana, apana, samana, vyana and udhana, (all the five airs circulating in the physical body). He is the five sense organs viz. ears, skin, eyes, tongue and nose whose modifications are sound, touch, form, taste and smell. He is the five motor organs of mouth, hands, legs, anus and generative organ whose modifications are speech, movement of things through hands, movement of the body from place to place through legs, evacuation and procreation.

ānandamayo jñānamayo vijñānāna-ghana ādityaḥ । namo mitrāya bhānave mrityormā pāhi । bhrājiṣnave viśva hetave namaḥ ॥ 9 ॥

Bliss, knowledge and wisdom are Sun himself. I bow to Mitra, Bhanu, to the shining one, the cause of the universe and let Him protect me from death.

sūryād bhavanti bhūtāni sūryeṇa pālitāni tu । sūrye layaṁ prāpnuvanti yas sūryas so'ham eva ca । cakṣur no devas savitā cakṣur-na uta parvataḥ । cakṣur-dhātā dadhātu naḥ ॥ 10 ॥

All creatures are born of Surya and are protected by him, dissolve in him – I am Surya himself. The divine Savitar is our eye and He is called the Parvata because He indicates Sacred timings through His Time-periods and let Him protect our eyes.

ādityāya vidmahe । sahasra-kiraṇāya dhīmahi । tannas sūryaḥ pracodayāt ॥ 11 ॥

We know the Sun. We meditate on the thousand-rayed Sun. May the Sun inspire us! (This is called Surya Gayatri Mantra).

savitā purasttat savitā paścāttāt savitottarāttāt savitā-dharāttāt savitā naḥ suvatu sarvatātigum savitā no rāsatām dīrgham āyuḥ ॥ 12 ॥

Savitar (Sun) is before us as well as behind us, above us and below us. May He grant us omnipresence and long life!

aum ityekākṣaram brahmā । ghriṇir iti dve akṣare । sūrya ityakṣara dvayam । āditya iti trīṇyakṣarāṇi । etasyaiva sūryasyāṣṭākṣaro manuḥ । yas sadā hara-har japati । sa vai brāhmaṇo bhavati । sa vai brāhmaṇo bhavati ॥ 13 ॥

Brahman is the single syllable Om, "Ghrini' has two syllables, 'Surya' also has two syllables. 'Aditya' has three. This is the mantra of eight syllables. All together the mantra will be "Om, Ghrinih Surya ādityom". This is Atharvāngiras Surya mantra. He who recites this everyday is said to be a Brahmana,

sūryābhimukho japtvā । mahā-vyādhi bhayāt pramucyate । alakṣmīr naśyati । abhakṣya bhakṣaṇāt pūto bhavati । agamyā gamanāt pūto bhavati । patita sambhāṣaṇāt pūto bhavati । asat sambhāṣaṇāt pūto bhavati । madhyāhne sūryābhi-mukhaḥ paṭhet । sadyotpanna pañca mahā pātakāt pramucyate । saiṣā sāvitrīn vidyām । na kiñcid api na kasmai-cit praśamsayet ॥ 14 ॥

If this mantra is recited facing the Sun one is released from the fear of great diseases; his poverty perishes. He becomes free from various sins like eating forbidden food, having forbidden sexual relations, indulging in conversation with people having no character. At midday if one recites this facing the Sun he is released from the five great sins. He should be careful not to impart this Savitri Vidya to undeserving people.

ya etām mahā-bhāgaḥ prātaḥ paṭhati । sa bhāgyavān jāyate । paśūn vindati । vedārtham labhate । tri-kālam etaj-japtvā । kratu-śata phalam avāpnoti । hastāditye japati । sa mahā mrityuṁ tarati । sa mahā mrityuṁ tarati । ya evaṁ veda । ityupaniṣat । harih aum śāntiḥ śāntiḥ śāntiḥ ॥ 15 ॥

He who recites at dawn becomes fortunate, gets live-stock, masters Vedas; reciting during the three periods (dawn, mid-day and dusk) he gets the fruit of performing hundred Yagnas; reciting when the Sun is in Hasta Nakṣatra he conquers death.

43. RUDRAM

(Krishna Yajur Veda)

oṁ namo bhagavate rudrāya

namaste rudra manyava uto ta iṣave namaḥ ।
namaste'stu dhanvane bahubyam utate nama ॥
yā ta iṣu siva tamā śivam babhūva te dhanuḥ ।
śivā śaravyā yā tava tayā no rudra mruḍaya ॥

Salutations to your Ire, Rudra and also salutations to your arrow, to your bow and also to your arms. Bless us with happiness O Lord, with that arrow of yours, which is holy, with that bow of yours, which is bestower of good, with that quiver of yours, which is sweet.

yā te rudra śivā tanur aghorā 'pāpa kāśinī ।
tayā nastanuva śanta mayā giri śantābhi cākaśīhi ॥

O Rudra, who showers happiness on us from the Mount, with your aspect which is peaceful, which is giver of good always, and that, which is bereft of sin, and which is the road to liberation, and which takes us to greater heights, reveal to us the principle of Spirituality.

yā miṣum giri śanta haste bibharṣyas tave ।
śivām giritra tām kuru mā higuṁsīḥ puruṣam jagat ॥

O Rudra who feeds us sweetness sitting on the mount, and who gives us solace, please make the arrow in your hand, which you have brought to punish the sinners, peaceful and do not trouble people and the world.

śivena vacasā tvā girīsācchā vadāmasi ।
yathā nas sarvam ijjagad ayakṣmaguṁ sumanā asat ॥

We praise and sing about you so that we attain you, O God who lives on the top of the mountains, be pleased to protect our relations and cows, grant them all, a disease free life, and make them live with love towards each other.

adhyavocad adhivaktā prathamo daivyo bhiṣak ।
ahiguṁśca sarvān jambayant sarvāścā yātudhānya ॥

He who is first among everything, who is holiness in Gods, who is the doctor curing the sins, who praises good deeds of devotees, forgetting the ills done by them, may he kill all animals and asuras that trouble us, and bless us all.

asau yas tāmro aruṇa uta babhrus sumaṅgalaḥ । ye cainaguṁ rudrā abhito dikṣu śritās sahasraso 'vaiśāguṁ heḍa īmahe ॥

He is red in colour, He is golden, He gives rise to good things, He is the Rudra, who is the sun, And so we bow before the thousands of Rudras, Who are spread in all directions, And request them to be cool.

asau yo 'vasarpati nīla grīvo vilohitaḥ । utainaṁ gopā adṛśannadṛśan udahāryaḥ utainam viśvā bhūtani sa druṣṭo mrudayati naḥ ॥

He who has the blue neck, the one who rises as the copper coloured sun. Even lowly cowherds see this Rudra who comes as sun, Even the maids who carry water from rivers see him thus, And even all the animals of the world see him thus. Let this Rudra who is seen in the form of sun. Grant us all happiness.

namo 'stu nīla grīvāya sahasrākṣaya mīḍuṣe ।
atho ye asya satvāno 'ham tebhyo 'karan namaḥ ॥

I pay my obeisance to the God who has a blue neck, To the one who has thousands of eyes, To the one who grants us all boons, And also my salutations, to his devotees who are his servants.

pramuñca dhanvan astavam ubhayor ārtnyorjyām ।

yaśca te hasta iśavaḥ parā tā bhagavo vapa ॥

Please untie the string of your bow, O Lord please put away arrows in your hand back in your quiver.

avatatya dhanuṣṭvaguṁ sahasrākṣa śate ṣudhe ।
niśīrya śalyanāṁ mukhā śivo nas sumanā bhava ॥

O Lord with thousand eyes, with hundreds of bows, please break the sharp ends of your arrows, please slacken the string of your bow, and become one who does us good, and who has a calm mind.

vijyam dhanuḥ kapardino viśalyo bāṇavāguṁ uta ।
aneśann asya yā iṣava ābhurasya niṣaṅgadhiḥ ॥

O Lord with the mane of hair, let your bow loosen its string, let your quiver become empty, let your arrows loose the power to hurt, let your sword be always in your scabbard.

yā te hetir mīḍuṣṭama haste babhūva te dhanuḥ ।
tayā 'smān viśvatas tvam ayakṣmayā pari bhuja ॥

He who is greatest among those who fulfill wishes of devotees, with those weapons and the bow in your hand which do not cause infirmity to any one, please do save us from all troubles always.

namaste astvayudhā yānātatāya dhṛṣṇave ।
ubhābhyām uta te namo bāhubhyām tava dhanvane ॥

My salutations to your powerful weapons which are about to strike. My salutations to your both hands and bow.

pari te dhanvano hetir asmān vṛnaktu viśvataḥ ।
atho ya iṣudhistavāre asmanni dhehi tam ॥ 1 ॥

Let your arrows pass away from us, O Lord, and let your quiver full of arrows be kept for our enemies, who are like our sins.

namaste astu bhagavan viśveśvarayā mahā-devaya tryambakāya tripurantakāya trikāgni kālāya kālāgni rudrāya nīla kaṇṭāya mṛtyuñjayāya sarveśvarāya sadāśivāya śrīman mahā devāya namaḥ ॥

Salutations again and again to you Bhagavan, the lord of the universe, the greatest among Gods, who has three eyes, the destroyer of three cities, the master of the three fires, Rudra who burns the world, who has a blue neck, the vanquisher of the God of death, the Lord of every thing, who is ever peaceful, the greatest of benevolent Beings.

namo hiraṇya bāhave senānye diśām ca pataye namo namo vṛkṣebhyo harikeśabhyaḥ paśūnāṁ pataye namo namo saspiñjarāya tviṣīmate pathīnāṁ pataye namo namo babhluśāya vivyādhine 'nnānām pataye namo namo harikeśayopavītine puṣṭānām pataye namo namo bhavasya hetyai jagatām pataye namo namo rudrayātatāvine kṣetrāṇāṁ pataye namo namo sūtāyāhantyāya vanānāṁ pataye namo namaḥ ॥ rohitāya sthapataye vṛkṣāṇāṁ pataye namo namo mantriṇe vāṇijāya kakṣāṇām pataye namo namo bhuvantaye vārivaskṛtā yauṣadinām pataye namo namo uccair-ghoṣāyākrandayate pattīnaṁ pataye namo namo kṛtsna vītāya dhāvate satvanāṁ pataye namaḥ ॥ 2 ॥

Salutations and salutations, to the God with golden hands, the general f armies, the chief of four directions, who shines as trees, who has green leaves as hair, the lord of all beings. To him who is reddish yellow like leaf buds, who shines in luster, and to him who leads us in different directions. To him who rides on the bull, who is like disease to his enemies, who is the lord of all food, who has black hair, who wears the sacred thread, who is the lord of all those who are healthy. To him cuts the tree of mortal life, who is the lord of the universe.

To Rudra, who holds a stringed bow, the Lord of fields who is the driver of the chariot of life, who is invincible, the lord of the forest who is red coloured, the protector of every thing, the lord of all trees, the minister, the merchant, the lord of bushes and thickets, the creator of the world, who is kind to his devotees, and the lord of all plants, who shouts loudly, who makes one cry, and is the leader of foot soldiers, surrounded by army who rushes to save his devotees, and who is the lord of good people.

nama̱s saha̍mānāya nivyā̱dhīna̍ āvyā̱dhinī̍nām pata̍ye̱ namo̱ namo̍ kaku̱bhāya̍ niṣa̱ṅgiṇe̎ ste̱nānā̱ṁ pata̍ye̱ namo̱ namo̍ niṣaṅgi̍ṇa̱ iṣu̱dhi̍mate̱ taska̍rāṇā̱ṁ pata̍ye̱ namo̱ namo̍ vañca̍te pari̱ vañca̍te sthāyū̱nā̍ṁ pata̍ye̱ namo̱ namo̍ nice̱ra̍ve pari̱carā̍yāraṇyā̱ṇāṁ pata̍ye̱ namo̱ namo̍ sṛkā̱vibhyo̱ jighā̍ṁ sadbhyo muṣṇa̱tām pata̍ye̱ namo̱ namo̍ 'si̱madbhyo̱ nakta̱ñ cara̍dbhya prakṛ̱ntānā̱ṁ pata̍ye̱ namo̱ namo̍ uṣṇī̱ṣiṇe̍ giri̍carā̱ya̍ kulu̱ñcānā̱m pata̍ye̱ namo̱ nama̍ḥ ॥ iṣu̍madbhyo dhanvā̱ vibhya̍śca vo̱ namo̱ nama̱ ātanvā̱nebhya̍ḥ prati̱ dadhā̍nebhyaśca vo̱ namo̱ nama̍ āyāccha̍dbhyo visṛ̱jadbhya̍śca vo̱ namo̱ namo 'sya̍dbhyo̱ viddhya̍dbhyaśca vo̱ namo̱ nama̱ āsī̍nebhya̱ś śayā̍nebhyaśca vo̱ namo̱ nama̱s sva̱padbhyo̱ jāgra̍dbhyaśca vo̱ namo̱ nama̱ stiṣṭha̍dbhyo̱ dhāva̍dbhyaśca vo̱ namo̱ nama̍ḥ sa̱bhābhya̍s sa̱bhā pa̍tibhyaśca vo̱ namo̱ nama̱ aśve̱bhyo 'śva̍patibhyaśca vo̱ namo̱ nama̍ḥ ॥ 3 ॥

Salutations and salutations, to him who stifles his enemies, who beats his enemies, who is the leader of the triumphant, the best, who holds the sword, who is the leader of the thieves who holds bows ready to shoot, who has the quiver, who is the leader of the dacoits, who cheats, who is the greatest cheat, and the is leader of those who steal, who goes inside to steal, who goes outside to steal, who is the leader of thieves who steal in the forest, who defends himself with arms, who troubles others, who is the leader of peasants who steal from their master, who wields the sword, who prowls in the night to steal, who is the leader of those who murder and steal, who wears the turban, who lives in the forests, who is the leader of those who steal in houses and fields, who holds the arrows and bows, who strings the bow, who shoots arrows, who sits and lies down, who sleeps, and to him who is awake, who stands still and who runs, who is one among the audience, who presides over the audience, who is the horse, and the rider of the horse.

nama̍ avyā̱dhinī̎bhyo vi̱vidhya̍ntībhyaśca vo̱ namo̱ nama̱ ugaṇā̍bhyastṛ̍ṁ ha̱tībhya̍śca vo̱ namo̱ namo̍ gṛ̱tsebhyo̍ gṛ̱tsa-pa̍tibhyaśca vo̱ namo̱ namo̱ vrāte̎bhyo̱ vrāta̍-patibhyaśca vo̱ namo̱ namo̍ ga̱ṇebhyo̍ ga̱ṇapa̍tibhyaśca vo̱ namo̱ namo̱ virū̍pebhyo vi̱śva-rū̍pebhyaśca vo̱ namo̱ namo̱ ma̱hadbhya̍ḥ kṣulla̱kebhya̍śca vo̱ namo̱ namo̍ ra̱thibhyo̍ 'ra̱thebhya̍śca vo̱ namo̱ namo̱ rathe̎bhyo ratha̍ patibhyaśca vo namo nama̱ḥ senā̎bhyas senā̱nibhyaśca vo̱ namo̱ nama̍ḥ kṣa̱trabhya̍s saṅgrahī̱tṛbhya̍śca vo̱ namo̱ nama̱ stakṣa̍bhyo ratha-ka̱rebhya̍śca vo̱ namo̱ nama̱ kulā̍lebhyaḥ ka̱māre̎bhyaśca vo̱ namo̱ nama̍ḥ puñji̍ṣṭe̎bhyo niṣā̱debhya̍śca vo̱ namo̱ nama̍ iṣu̱-kṛdbhyo̍ dhanva̱ kṛdbhya̍śca vo̱ namo̱ namo̍ mṛ̱gayubhya̍ś śva̱nibhya̍śca vo̱ namo̱ nama̱ḥ śvabhya̱ś śvapa̍tibhyaśca vo̱ nama̍ḥ ॥ 4 ॥

Salutations and salutations, to him who is the evil spirits that surround and torment, who is the evil spirits that attack and kill, who is the good spirits that help, who is the evil spirits that are fierce, who is attached, who is the chief of those who are attached, who is the assembly of different types of people, and the chief of such assemblies, who is a clansman, the chief of a clan, who is ugly, who looks just as every one in the world, who is a great being, who is a weak being, who rides a chariot, who does not have a chariot, who is a chariot, who is the leader of the chariot, who is a soldier, the leader of the armies, who drives chariots well, who can hold the chariot from moving, who is a carpenter, who makes chariots, who is the potter, and the black smith, the hunter of birds who uses nets, the fisherman, the fletcher, the bowyer, the hunter who keeps dogs on a leash, who is himself a dog, and who protects the dogs.

namo̍ bha̱vāya̍ ca ru̱drāya̍ ca nama̍ś śa̱rvāya̍ ca paśu̱pata̍ye ca̱ namo̱ nīla̍ grīvaya ca̍ śiti̱ kaṇṭhā̍ya ca̱ nama̍ḥ kapa̱rdine̍ ca̱ vyu̍ptakeśāya ca̱ nama̍s sahasrā̱kṣā̍ya ca śa̱tadha̍nvane ca̱ namo̍ girī̱śā̍ya ca śipivi̱ṣṭā̍ya ca̱ namo̍ mī̱ḍhuṣṭa̍māya̱ ce̍ṣumate ca̱

namo hrasvāya ca vāmanāya ca namo bṛhate ca varṣīyase ca namo vṛddhāya ca saṁvṛdhvane ca namo agriyāya ca prathamāya ca nama āśave cājirāya ca namaś śīghriyāya ca śībhyāya ca nama ūrmyāya cāsvanyāya ca namas srotasyāya ca dvīpyāya ca ॥ 5 ॥

Salutations to him who creates and dispels sorrows, the destroyer of sin, the lord of all beings, who has a blue neck with white ash applied, who has a crown of hair and to him who has a shaved head and thousands of eyes and to him who has hundreds of bows, the lord of the mountain, who is light personified who gives torrential rains, who caries arrows, who is small and is a dwarf and who is large and is a storehouse of good qualities, who is aged and whose fame is large, who existed before creation and is first among Gods who is omnipresent and who moves fast, who is in fast streams and who is in great waters and who is in fast tides and in still water, who is in rivulets and to him who is in islands.

namo jyeṣṭhaya ca kaniṣṭhāya ca namaḥ pūrvajāya cāparajāya ca namo madhyamāya cāpagalbhāya ca namo jaghanyāya ca budhniyāya ca namaś śobhyāya ca prati saryāya ca namo yāmyāya ca kṣemyāya ca nama urvaryāya ca khalyāya ca namāś ślokyāya cā'vasānyāya ca namo vanyāya ca kakṣyāya ca namaś śravāya ca pratiśravāya ca nama āśuṣeṇāya cāśurathāya ca namaś sūrāya cāvabhindate ca namo varmiṇe ca varūthine ca namo bilmine ca kavacine ca namaś śrutāya ca śrutasenāya ca ॥ 6 ॥

Salutations to him who is elder and to him who is younger, who is born before and is born after who is middle aged and is too young, who is born from the middle and born out of roots, born in earth and in other worlds, who punishes in hell and who grants favours in heaven, who is in the fields and who is in gardens, who is praised in the Vedas and at the end of Vedas, who exists as tree in forest and plants in bushes, in the form of sound and in the form of echo, who is the fast moving troops and the fast moving cavalry, who is in the form of heroes and the form of knights, who is armoured and rides a chariot wearing a helmet and is protected by the charms, who is famous and has a famed army.

namo dundubhyāya cāhananyāya ca namo dhṛṣṇave ca pramṛśāya ca namo dūtāya ca prahitāya ca namo niṣaṅgiṇe ceṣudhimate ca namas tīkṣṇeṣave cāyudhine ca namas svāyudhāya ca sudhanvane ca namas srutyāya ca pathyāya ca namaḥ kāṭyāya ca nīpyāya ca namas sūdyāya ca sarasyāya ca namo nādyāya ca vaiśantāya ca namaḥ kūpyāya cā vaṭyāya ca namo varṣyāya cāvarṣyāya ca namo meghyāya ca vidyutyāya ca nama īdhrīyāya cātapyāya ca namo vātyāya ca reṣmiyāya ca namo vāstavyāya ca vāstupāya ca ॥ 7 ॥

Salutations to him who is of the sound of the kettle drum and is of the form of the drumstick, who resiles from war and who examines intelligence about the enemy, who is the messenger and the servant, to swordsman and the bowman, who has sharp arrows and other weapons, who has best weapons and a good bow, who walks in footpaths and travels on highways, who is in canal water and in stream, in pools and in lakes, in rivers and ponds, in wells and springs, in rain and in droughts. Salutations to him who is in the clouds and who is also in lightning, in the clear autumnal sky and in the form of rain and sun and in the form of the storm and the dry wind, in materials of the house and in the vāstu purusha guarding the house.

namas somāya ca rudrāya ca namas tāmrāya cāruṇāya ca namaś śaṅgāya ca paśupataye ca nama ugrāya ca bhīmāya ca namo agrevadhāya ca dūrevadhāya ca namo hantre ca hanīyase ca namo vṛkṣebhyo harikeśebhyo namastārāya namaś śambhave mayo bhave ca namaś śaṅkarāya ca mayaskarāya ca namaś śivāya ca śiva tarāya ca namas tīrthyāya ca kūlyāya ca namaḥ pāryāya cāvāryāya ca namaḥ prataraṇāya cottaraṇāya ca nama ātāryāya cālādyāya ca namaś śaṣpyāya ca phenyāya ca namas sikatyāya ca pravāhyāya ca ॥ 8 ॥

Salutations to him who is the consort of Uma and remover of sorrow, who is of the copper colour of the dawn and the colour of sun after sunrise, who adds pleasure to us and ho protects all beings, who is angry and fearful, who leads and kills his enemies and talks from a distance, who kills his enemies and destroys everything towards the end, who is the tree with green leaves, who is the star, who appears as worldly pleasure and the bliss of Liberation, who gives the pleasure of this world and the pleasure of the other worlds, who is in the form of good things and who improves those who attain him. Salutations to him who is the holy water and is worshipped near the streams, who is being praised by great beings after Liberation and to him who grants all that one wants in this world, who helps us cross the river of sins and grants us Liberation who projects jivas into the world and encourages jivas to enjoy the fruit of actions, who is in the grass by the riverside and in the foam of the river, who is in the sand by the side of the river and who is in the running water of the river.

nama iriṇyāya ca prapathyāya ca namaḥ kiguṁsilāya ca kṣayanāya ca namaḥ kapardine ca pulastaye ca namo goṣṭhyāya ca gṛhyāya ca namas talpyāya ca gehyāya ca namaḥ kāṭyāya ca gahvareṣṭhāya ca namo hradayyāya ca niveṣpyāya ca namaḥ pāṁsavyāya ca rajasyāya ca namaś śuṣkyāya ca harityāya ca namo lopyāya colapyāya ca nama ūrvyāya ca sūrmyāya ca namaḥ parṇyāya ca parṇaśadyāya ca namo 'paguramāṇāya cābhighnate ca nama ākhkkidate ca prakhkhidate ca namo vah kirikebhyo devānāṁ hṛdayebhyo namo vikṣīṇakebhyo namo vicinvatkebhyo nama ānirhatebhyo nama āmīvatkebhyaḥ ‖ 9 ‖

Salutations to him who is of the form of one who lives in arid land and to him who walks the paths, who lives in dry land and in good places, who has matted hair and who stands in front to protect his devotees, who lives in stables and in homes, who sits on a cot and lives in ornamental houses and in thorny bushes and in caves, in deep still waters and in snow drops, in specks of dust and in mud dust, in dried wood and in wet stems, in firm floors and who in turf, on flat land and in tides in the river, in green leaves and dried leaves who is armed and who kills his enemies, who troubles a little and a lot, who showers riches on his devotees and dwells in hearts of devas and grants all the wishes of devotees. Salutations to your form, which lives in hearts of, devas and destroys sins and travels everywhere.

drāpe andhasas-pate daridran nīla lohita । eṣāṁ puruṣāṇām eṣām paśūnām mā bhermāro mo eṣām kiñca nāmamat ‖ 10 ‖

O Lord who punishes the sinners in hell, and gives food to devotees, who is the form of light, who has a black neck and red body, please do terrify these beings, or kill them, and please do not make any of these beings sick.

yā te rudra śivā tanūḥ śivā viśvāha bheṣaji ।
śivā rudrasya bheṣaji tayā no mṛḍa jīvase ‖ 11 ‖

O Rudra, lord of the world, that medicine which cures the pain of birth and rebirth, and which makes all happy, your holy form that is one with your consort Shakthi, and please bless us all with that form, make us live as we ought to live.

imāguṁ rudrāya tavase kapardine kṣayadvīrāya prabharāmahe matim । yathā naś śama sad dvipade catuṣpade viśvam puṣṭam grāme asminn anāturam ‖ 12 ‖

O Rudra, Lord of the world who wears dried tuft of hair and is the sage who meditates, who kills his enemies, fix my wavering thoughts on you, so that good will befall on our people and our cows, and all beings would grow healthy without fail, and remain forever healthy.

mṛḍā no rudrota no mayaskṛdhī kṣayadvīraya namasā vidhema te ।
yaccham ca yośca manu rāyaje pitā tada śyāma tava rudra praṇītau ‖ 13 ‖

O Rudra Lord of the world, make us all happy, increase our chances of Liberation, diminish the strength of sinners, and we will offer you our salutations and again pray to you, to give us pleasure in this world, and liberation in the other — which was attained by the father of the world Prajapati, by your grace.

mā no̍ ma̱hānta̍m uta mā no̍ arbha̱kam mā na̱ ukṣa̍ntam u̱ta mā na̍ ukṣi̱tam |
mā no̍ vadhī pi̱tara̱ṁ mota mā̱tara̱ṁ priyā mā nastanuvo rudra rīriśā || 14 ||

O Rudra, never trouble our elders or our children. Never give trouble to our lads, and to our children in the womb. Never give trouble to our fathers and to our mothers, never to trouble our body, which are dear to us.

mā na̍sto̱ke tana̍ye̱ mā na̱ āyu̍ṣi̱ mā no̱ goṣu̱ mā no̱ aśve̍ṣu rīriṣaḥ |
vī̱ranmā no̍ rudra bhami̱to 'va̍dhir ha̱viś ma̍nto̱ nama̍sā vidhema te || 15 ||

O Rudra, harm us not in our babies and in our children, harm us not in the living, in our cows or horses, Slay not our heroes in the fury of your anger. Bringing oblations evermore we pay our obeisance to you

ā̱rātte̍ go̱ghna u̱ta pū̱ruṣaghne kṣa̱yadvī̍rāya su̱mnama̱sme te̍ astu |
rakṣā̍ ca no̱ adhi̍ ca deva brū̱hyathā̍ ca na̱ś śarma̍ yaccha dvi̱barhā̎ḥ || 16 ||

O Rudra, keep your fearful aspect away, from killing beings, and people, and our efficient servants. And let your graceful aspect be with us, protect us, talk to us with compassion, and please give us the pleasure of this and other worlds, that you possess.

stu̱hi śru̱taṁ ga̍rta̱ sada̱m yuvā̍nam mṛ̱ganna bhī̱mam upaha̱tnum u̱gram |
mṛ̱ḍā ja̍ri̱tre ru̍dra̱ stavā̍ no a̱nyante̍ a̱sman niva̍pantu̱ senā̎ḥ || 17 ||

O mind always think, of that Rudra who dwells in the lotus of our heart, who is young, who is powerful in killing of enemies, who is as fearful as a lion, full of fame, who is being praised, and grants immeasurable pleasures to this mortal body, and let your chief soldiers fight our enemies who are opposed to us.

pari̍ṇo ru̱drasya̍ he̱tir vṛ̍naktu̱ pari dve̱ṣasya̍ durma̱tira̍gā̱yoḥ |
ava̍sthi̱rā ma̱ghava̍dbhyas tanuśva̱ mīḍa̍vasto̱kāya̱ tana̍yāya mṛ̱ḍaya || 18 ||

Let the weapon of Rudra turn away from us, and the fearful thought of Rudra, who glows in anger, and which is capable of destroying sinners, also turn away from us. O Rudra who grants all wishes of devotees, please let your rage which is capable of destroying your enemies, be a little diminished for us who praise and salute you by fire sacrifices, and please give pleasure to our sons and their sons.

mīḍu̍ṣṭama̱ śiva̍tama śi̱vo naḥ su̱manā̍ bhava |
para̱me̱ vṛ̱kṣa āyu̍dan ni̱dhāya̱ kṛti̱ṁ vasā̍na̱ āca̍ra̱ pinā̍ka̱ṁ bimra̱dāgahi̍ || 19 ||

O Rudra who is the greatest among those who grant wishes, who has a pleasant mien, please become our benefactor and become good minded to us. Please direct your weapons on the trees, and come to us wearing the hide of tiger. Please bring along your bow pināka, as an ornament.

viki̍rida̱ vilo̍hita̱ nama̍ste astu bhagavaḥ |
yāste̍ sa̱hasra̱guṁ̍ he̱tayo̱ 'nyam a̱sman niva̍pantu̱ tāḥ || 20 ||

O Rudra who throws riches at us, who is red coloured. Let our salutations be accepted by you.
Let your thousands of weapons, destroy our enemies who are opposed to us.

sa̱hasrā̍ṇi sahasra̱dhā bā̍hu̱ vostava̍ he̱taya̍ḥ |
te̱ṣā̱m īśā̍no bhagavaḥ parā̱cīnā̱ mukhā̍ kṛdhi || 21 ||

O Rudra in your hands are weapons, in thousands and of thousand types.
O Lord who is all powerful, keep their sharp ends away from us.

sa̱hasrā̍ṇi sahasra̱śo ye ru̱dra adhi̱ bhūmyā̎m |
teṣāguṁ sahasra yoja̱ne 'va̱dhanvā̍ni tanmasi || 22 ||

We request you O Rudra, to order your soldiers who are in thousands, to keep their thousands of weapons, which are of thousands of kinds, thousand miles away from us.

a̱smin ma̍ha̱tya̍rṇa̱ve̎ 'ntarikṣe bha̱vā adhi̍ |
nīla̍grīvāś śiti̱ ka̱ṇṭhā̎ḥ sa̱rvā a̱dhaḥ kṣa̍mā ca̱rāḥ || 23 ||

In this vast sea of ether, in whichever Rudra's soldiers do exist. Whose half side of neck is blue, and the other half is white and who lives under the earth in Pātāla.

nīlagrīvāś śit̲i kaṇṭh̲ā divagum̐ ru̱drā upaśritāḥ |
ye vṛ̱kṣeṣu sa̱spiñjarā nīlagrīva̱ vilohitāḥ |
ye bhū̱tānā̱m adhipatayo viśi̱khāsaḥ kapa̱rdinaḥ || 24 ||

And those bhutas, who do exist, whose half side of neck is blue, and the other half is white, and who have reached the world of Siva. And those who do exist, who dwell in trees the colour of new grass, with a neck which is blue, and whose body is especially red. And those bhutas ,who do exist, who are captains of the attendants, with some of them wearing the tuft, and some with no hairs.

ye anneṣu vi̱vidhyant̲i pātreṣu̱ pibato janān |
ye pa̱thām̐ path̲i rakṣaya aila bṛdā ya̱vyudhaḥ || 25 ||

And those bhutas who do exist, who trouble those people, who take food and drink from vessels, and those bhutas, who do exist, who protect people who walk in the path, and also protect those people taking all other paths, and who take the form of those who save by giving food, and who fight with enemies.

ye t̲īrthāni pra̱caranti sṛ̱kāvanto niṣa̱ṅginaḥ |
ya e̱tā vantaśca̱ bhūyāgaśśca̱ diśo ru̱drā vitasth̲ire |
teṣāgum̐ sahasra yoja̱ne 'va̱dhanvāni tanmasi || 26 ||

And those bhutas who do exist, who carry sharp weapons, and who carry swords, and also those who travel protecting sacred waters. We request all these your bhutas, and also all those others wherever they are, spread in different directions, to keep their bows, thousands of miles away, after removing the bow-string.

namo ru̱drebhyo̱ ye pṛth̲ivyām ye 'ntarikṣe̱ ye di̱vi yeṣā̱m anna̱m̐ vāto va̱rṣam iṣa̱vas tebhyo̱ daśa̱ pracī̱rdaśa dakṣina daśa̱ pra̱tīcī̱r daśo̱rdhicī̱r daśo̱rdhvās tebhyo̱ nama̱ste no mṛḍayantu̱ te yam dvi̱śmo yaśca no̱ dveṣṭi̱ tam vo̱ jambhe dadhāmi || 27 ||

My salutations to all those followers of Rudra, who are on earth, in the sky, in the worlds above. And to those whom air and food become. I salute them with ten fingers, facing the east, facing south, facing west, facing north, facing above, my salutations to all of them, let them grant me happiness. I would deliver those of my enemies, and those who consider me as my enemy, into their wide-open jaws.

tryambakam yajāmahe suga̱ndhim̐ puṣṭi̱ vardhanam |
ū̱rvā̱ru̱kam iva̱ bandhanān mṛ̱tyor mukṣīya̱ mā'mrutāt || 28 ||

We salute and venerate the three-eyed One, who is perfumed, who increases the wellbeing of his devotees May He liberate us from death [and rebirth], Like the cucumber from its stalk, and establish us firmly on the path to Liberation.

yo ru̱dro a̱gnau yo a̱psu ya auṣadīṣu̱, yo ru̱dro viśvā̱ bhuvanā vi̱veśa̱ tasmai ru̱drāya̱ namo astu | tamu ṣṭu̱hi̱ yas svi̱ṣus su̱dhanvā̱ yo viśvasya̱ kṣayati bheṣajasya | yakṣvāma̱he saumana̱sāya ru̱dram nabho̱bhir de̱vam asuram duvasya || 29 ||

Let our salutations be offered to that Rudra, who is in fire, in water, in plants and trees, and in everything in the world. Pray and salute him, who has the best of bows and arrows. Who is the repository of all medicines that cure all the world's ailments, and who destroys asuras. We salute that Rudra for making our minds pure.

a̱yam me̱ hasto̱ bhagavān a̱yam me̱ bhagavattaraḥ |
a̱yam me̱ vi̱śva bheṣajo̱ 'yam̐ śi̱vābhimarśanaḥ || 30 ||

This my hand is blest, this is greater than my lord to me, this is the medicine for all sickness to me. For this touches Shiva and worships him.

ye te sa̱hasram a̱yuta̱m̐ pāśā̱ mṛtyo̱ martyāya̱ hantave |
tān ya̱jñasya māyayā̱ sarvā̱nava yajāmahe || mṛ̱tyave̱ svāhā mṛ̱tyave̱ svāhā || 31 ||

O God who destroys the world. Pray keep away from me the thousands of nooses that you have which are used by you to kill beings. Due to the power of my prayers, this oblation is offered to death, This oblation is offered to death.

oṁ namo bhagavate rudrāya viṣṇave mṛtyurme pāhi ॥ 32 ॥
prāṇānāṁ granthir asi rudro mā viśāntakaḥ । tenānnenāpyā yasva ॥
namo rudrāya viṣṇave mṛtyur me pāhi ॥ sadāśivom ॥ 33 ॥

Om, my salutations to the Lord Rudra, who is everywhere. Let not death come near me. Rudra who lives in the junction of the Self and senses, I pray to you who destroy everything, to be within me, and due to that be satisfied, with the food that I take as offering.

44. Camakam

agnā viṣṇu sajoṣa semā vardhantu vāṁ giraḥ । dyumnair vājebhir-āgatam । vājaśca me prasavaśca me prayatiśca me prasitiśca me dītiśca me kratuśca me śvaraśca me slokaśca me śrāvaśca me śrutiśca me jyotiśca me suvaśca me prāṇaśca me'pānaśca me vyānaśca me'suśca me cittañ ca ma ādhītañ ca me vāk ca me manaśca me cakṣuśca me śrotrañca me dakṣaśca me balañ ca ma ojaśca me sahaśca me āyuśca me jarā ca ma ātmā ca me tanūśca me śarma ca me varma ca me'ṅgāni ca me 'stāni ca me parūguṁṣi ca me sarīrāṇi ca me ॥ 1 ॥

O lord who is fire and who is Vishnu, both of you be pleased to show love towards me, let these words which praise you, grow for ever and you both should bless me with food and all wealth. food is with me, the mind to give food is with me cleanliness, enthusiasm, capacity to protect is with me, capacity to earn food, strength to chant mantras without fault, fame is with me, strength to recite properly, enlightenment within, heaven the consciousness of self is with me, āpana, vyāna, the life-force is with me, thought, things known by thought words, mind, sight, hearing, strength of organs for gaining knowledge are with me. Strength of sensory organs, strength of spirit, strength to defeat enemies, span of life, old age is with me, the self inside is with me, good body, pleasure, the armour to protect the body is with me. Strong stable organs, bones, joints are with me, and all other parts of the body are with me, because I worship Rudra.

jyaiṣṭyaṁ ca ma ādhipatyaṁ ca me manyuśca me bhāmaśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣmā ca me drāghuyā ca me vṛddhaṁ ca me vṛddhiśca me satyañ ca me śraddhā ca me jagacca me dhanañ ca me vasaśca me tviṣiśca me krīḍā ca me modhaśca me jātañ ca me janiṣmāṇañ ca me sūktañ ca me sukṛtañ ca me vittañ ca me vedyañ ca me bhūtañ ca me bhaviṣyañ ca me sugañ ca me supathañ ca ma ṛddhañ ca ma ṛddhiśca me klṛptañ ca me klṛptiśca me matiśca me sumatiśca me ॥ 2 ॥

Because I worship Rudra fame is with me, capacity to lead, internal anger, external anger, fathomless mind, pure cold water, capacity to win, capacity to be honoured, immovable assets, sons and grandsons are with me, deathless progeny, pleasure of wealth, growth of knowledge, truth is with me. Attention to detail, assets, wealth, capacity, luster of the body is with me. Sports, happiness, coming out of that, whatever has been made is with me, whatever is being made is with me. Praise of gods, good deeds, saved money, whatever money I will earn, earned assets, assets, which I am going to earn, places, which i can easily reach, good paths, good results of sacrifices done are with me. Good results, which I am going to earn, assets earned by proper ways, good capacity to carry our things, capacity to foresee and stability to manage is with me, and all these are with me.

śaṁ ca me mayaś ca me priyaṁ ca me 'nukāmaś ca me kāmaś ca me saumanasaś ca me bhadraṁ ca me śreyaś ca me vasyaśca me yaśaśca me bhagaśca me draviṇaṁ ca me yantā ca me dhartā ca me ksemaś ca me dhṛtiś ca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me sūśca me prasūśca me sīrañ ca me layaśca me ṛtañ ca me amṛtañ ca me 'yakṣmañ ca me 'nāmayyaca me jīvātuśca me dīrgayutvañ ca me 'namitrañ ca me 'bhayañ ca me sugañ ca me śayanañ ca me

sūṣā ca me sudinañ ca me ॥ 3 ॥

Because I worship Rudra pleasures of this world, pleasures of other world, liking, the desire due to that is with me, the result of the desire, relatives sweet to the mind, security, great fame, good habitats, all good luck, all wealth, teacher showing the way, one who carries me like father, protection of assets, courage is with me, good to all, reward, knowledge of Vedas and science, capacity to teach, capacity to order, capacity to get work done, wealth of cattle, destruction of blocks in my path, fire sacrifices and other good deeds are with me, the good result of such action, freedom from tuberculosis, freedom from small fevers, the medicine for life without sickness is with me, the state of all people being my friends, absence of fear, good conduct, good sleep, good mornings, good days are with me, and all these are with me.

ūrkca me sūnṛtā ca me payaśca me rasaśca me gṛtaṁ ca me madhu ca me sagdhiśca me sapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma audbhidhyañ ca me rayiśca me rāyaśca me puṣṭañ ca me puṣṭiśca me vibhu ca me prabhu ca me bahu ca me bhūyaśca me pūrṇañ ca me pūrnatarañ ca me 'kṣitiś ca me kūyavāśca me 'nnañca me 'kṣuñca me vrīhayaśca me yavāśca me maṣāśca me tilāśca me mudgāśca me khalvāśca me godhumāśca me masūrāśca me priyaṅgavaśca me 'ṇavaśca me śyāmākāśca me nīvārāśca me ॥ 4 ॥

Food is with me, good words, milk, the essence of milk, ghee, honey, taking food together with relatives, drinking together, agriculture, rain, land which gives victory, production out of plants and trees, gold, gems, greatness that wealth brings, health, prolific harvest, fame that the harvest brings, many good things that harvests brings are, further and further growth, completeness, state above perfection, deathless state, maize, rice, wheat, black gram, oil seeds, green gram, other grams, all types of wheat, masoor dhal, lentils, sorghum, millets, red rice, and all these are with me, because i worship Rudra.

asmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me vanaspatayaśca me hiraṇyañ ca me'yaśca me sīsañ ca me trapuśca me śyāmañ ca me lohañ ca me 'gniśca ma āpaśca me vīrudhaśca ma auṣadhyaśca me kṛṣṭa-pacyañ ca me'kṛṣṭa-pacyañ ca me grāmyāśca me paśava āraṇyāśca yajñena kalpantāṁ vittañ ca me vittiśca me bhūtañ ca me bhūtiśca me vasu ca me vasatiśca me karma ca me śaktiśca me 'rthaśca ma emaśca ma itiśca me gatiśca me ॥ 5 ॥

Stones, mud, hills, mountains, sand, all that grows from soil, gold, steel, lead, zinc, black iron, other metals like copper are with me, fire, water, climbing plants are with me, medicinal herbs are with me, all, which is cultivated, all produce, which is not cultivated,, all that is in villages, all that is in the forest, all animals are with me, all material required for yajña, all assets inherited by me, all assets of children and friends, all my assets, all movable property, all immovable property, all religious duties, strength to do duty, good results of duty, pleasures that can be attained, methods to attain such pleasures and attainments are with me, and all these are with me because I worship Rudra.

agniśca ma indraśca me somaśca ma indraśca me savitā ca ma indraśca me sarasvatī ca ma indraśca me pūṣā ca ma indraśca me bṛhaspatiśca ma indraśca me mitraśca ma indraśca me varuṇaśca ma indraśca me tvaṣṭā ca ma indraśca me dhātā ca ma indraśca me viṣnuśca ma indraśca me 'śvinau ca ma indraśca me marutaśca ma indraśca me viśve ca me devā indraśca me pṛthivī ca ma indraśca me 'ntarikṣañ ca ma indraśca me dyauśca ma indraśca me diśaśca ma indraśca me mūrdhā ca ma indraśca me prajāpatiśca ma indraśca me ॥ 6 ॥

Fire and Indra, Moon and Indra, Sun and Indra, Saraswati and Indra, Pūshā and Indra, Teacher of Gods and Indra, Mithra and Indra, Varuna and Indra, Tvashtā and Indra, Dhatā and Indra, Vishnu and Indra, Aswini devas and Indra, Marut devas and Indra, Viswe devas and Indra, Earth and Indra, Atmosphere and Indra, Heaven and Indra, Four Directions and Indra, The direction over head and Indra, And Prajāpati and Indra are all with me.

agu̱ṁśuśca me raśmiśca̱ me 'dā̱bhyaśca̱ me'dhipatiśca ma upā̱gu̱ṁśuśca me 'ntaryā̱maśca ma aindra-vāya̱vaśca me maitrā varu̱ṇaśca me āśvi̱naśca me prati-pra̱stānaśca me śu̱kraśca me ma̱nthī ca ma āgraya̱ṇaśca me vaiśva- de̱vaśca me dhru̱vaśca me vaiśvāna̱raśca ma ṛtu-gra̱haśca me'tigrā̱hyā̱śca ma aindrā̱gnaśca me vaiśva-de̱vaśca me marutva̱tīyā̱śca me mahe̱ndraśca ma ādi̱tyaśca me sāvi̱traśca me sārasva̱taśca me pau̱ṣṇaśca me pātnī-va̱taśca me hāri yoja̱naśca me || 7 ||

As I am a devotee of Rudra, the vessels for soma yaga, the rays of sun, the vessels of adhābhya, the vessels of curd, the vessels for the offering to venus soma, the vessels of andaryāma, the vessels to give indra soma, the vessels to give maitra varuna soma, the month of āswina, the prati prasthāna, shukrā, mandhee, āgrayana, vaiswa deva, the vessels to give dhruva soma, the vessels to offer seasons the soma, adhigrāhya, aindrāgna, vaiswa deva mrud vadheeya, māhendra, savitra, the vessels to offer saraswati soma are with me, paushna,pātni-vadha and hāri-yojana — all these are with me.

i̱dhmaśca me ba̱rhiśca me̱ vediśca me̱ dhiṣṇiyāśca me̱ srucaśca me cama̱sāśca me̱ grāvā̱ṇaśca me̱ śvaravaśca ma upara̱vāśca me'dhi̱ṣavaṇe ca me droṇa kala̱śa ca me vāya̱vyāni ca me pūta̱ bhṛñca ma ādhava̱nīyaśca ma̱ āgnī̱dhrañ ca me havi̱rdhānañ ca me gṛ̱hāśca me̱ sadaśca me puro̱ḍāśā̱śca me paca̱tāśca me 'vabhṛ̱thaśca me svagākā̱raśca me || 8 ||

Tender pieces of banyan wood (samit) are with me darbha grass, the sacrifice platform, the place to sit for those who perform the yajña, the ladles for oblations, the vessels for drinking soma, the stones for crushing the soma, the wooden planks are with me, the holes dug in the earth, the plank used to extract juice out of soma creeper, the drona pot, the vāyavyas, the sacred vessels, the ādavaniya vessels, the stage of āgnidran, the platform for keeping the offerings, the place for women to sit, the shed for the spectators, the cooked rice for offering, the platforms for animal sacrifice, the bathing done at the end of the yajña, the fuel sticks and all these materials meant for yajña come to me as i am a devotee of rudra.

a̱gniśca me gha̱rmaśca me'rkaśca me̱ sūryaśca me prā̱ṇaśca me'śva me̱dhaśca me pṛthi̱vī ca̱ me'ditiśca me̱ ditiśca me̱ dyauśca me̱ sakvarī-raṅgulayo̱ diśaśca me yajñena kalpantā̱ṁ ṛkca me̱ sāma ca me̱ stomaśca me̱ yajuśca me dī̱kṣā ca me̱ tapaśca ma ṛ̱tuśca me vra̱tañ ca me'horā̱trayor vṛ̱ṣṭyā bṛhadrathanta̱re ca me yajñena kalpetām || 9 ||

Let fire be made over to me, Let what has to be done before the yajña, Arka yajña, sun yajña, the sacrifice of the life-force, horse sacrifice, the earth Aditi and Diti, Gods of heaven, sakvaree meter, the limbs of supreme Purusha, the various directions, the Rig-veda, Sāma Veda, Yajur Veda, the sanctity required to do the yajña the fasting for the removal of sins, the proper time for yajña, the rite of drinking milk from one udder of the cow, good crop made by ceaseless rain in night and day, the singing of Samā may all these come to me as I am the devotee of Rudra.

garbhā̱śca me va̱tsāśca me̱ tryaviśca me trya̱vī ca me ditya̱ vāṭ ca me dityau̱ hī ca me̱ pañcā̱ viśca me pañcā̱vī ca me trivatsaśca me triva̱tsā ca me turya̱ vāṭ ca me turyau̱ hī ca me paṣṭha̱ vāṭ ca me paṣṭhau̱ hī ca me u̱kṣā ca me va̱śā ca ma ṛṣa̱bhaśca me ve̱hacca me'nadvāñca me dhe̱nuśca ma āyur ya̱jñena kalpatām prā̱ṇo yajñena kalpatām apā̱no yajñena kalpatām vyā̱no yajñena kalpatā̱ṁ cakṣur yajñena kalpatā̱gga̱ś śrotraṁ yajñena kalpatā̱ṁ mano yajñena kalpatā̱ṁ vag yajñena kalpatām ā̱tmā ya̱jñena kalpatāṁ ya̱jño ya̱jñena kalpatām || 10 ||

May I obtain cows with calves in the womb, calves, one and half year old bulls, one and half year old cows, two-year-old bulls, two-year-old cows, two and half year old bulls, two and half year old cows, three-year-old bulls, three-year-old cows, three and half old bulls, three and half year old cows, four-year-old bulls, four-year-old cows, breeding bulls, barren cows, bullocks, cows which have young calves, through the yajña that I perform. May the yajña give me long life, prana, apana, good sight, good hearing, an able mind,

good speech, a noble character and the ability to perform more yajñas.

ekā ca me tisraśca me pañca ca me sapta ca me nava ca ma ekādaśa ca me trayodaśa ca me pañca daśa ca me sapta daśa ca me nava daśa ca ma eka viguṁśatiśca me trayo-viguṁśatiśca me pañca viguṁśatiśca me sapta viguṁśatiśca me nava viguṁśatiśca ma eka triguṁsatiśca me trayas triguṁśatiśca me catasraśca me'ṣṭau ca me dvādaśa ca me ṣoḍaśa ca me viguṁśatiśca me catur viguṁśatiśca me 'ṣṭā viguṁśatiśca me dvā- viguṁśacca me ṣaṭ triguṁśaccca me catvāriguṁśacca me catuś- viguṁśacca me'ṣṭa catvāriguṁśac ca me vājaśca prasavaścā pijasca kratuśca suvaśca mūrdha ca vyaśniyaśca antyāyanaśca antyaśca bhauvanaśca bhuvanaśca ādhipatiśca ॥ 11 ॥

One, Three, Five, Seven, Nine, Eleven, Thirteen, Fifteen, Seventeen, Nineteen, Twenty-one, Twenty-three, Twenty-five, Twenty-seven, Twenty-nine, Thirty-one, Thirty-three, Four, Eight, Twelve, Sixteen, Twenty, Twenty-four, Twenty-eight, Thirty-two, Thirty-six, Forty, Forty-four, Forty-eight, Food, Production of food, Growth of food, Fire sacrifice, And I request the Sun, the reason of all this and the sky at the zenith and all the gods presiding over the sky and the gods presiding over deluge and the deluge and the gods presiding over the world and the world and the god presiding over every thing, to be merciful to me.

oṁ iḍā devahūrmanur yajñanīr bṛhaspatir ukthāmadāni śaguṁ siṣad viśvedevās sūkta vācaḥ pṛthivi mātarmā mā higuṁsīr madhu maniṣye madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhu matiṁ devebhyo vācam udyāsaguṁ śuśrūṣeṇyāṁ manuṣyebhyastaṁ mā devā avantu śobhāyai pitaro'numadantu ॥ oṁ śāntiś śāntiś śāntiḥ ॥ 12 ॥

Kāma dhenu summons the devās, Manu conducts the sacrifice, Brihaspati chants the joy giving mantrās, Visve devās tell the methods, O mother goddess of earth, do not give trouble to me. I will strive to think only benevolent thoughts, I will strive to do only benevolent deeds, I will take only sweet things for worship of devas, I will talk of only good things, I will only give sweetest things to the devās, And people who want to hear good things, Let the devas protect me who acts in this way, And let my ancestors also protect me. Let there be peace, let there be peace, let there be peace.

45. Sanyāsa Sūktam

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvam ānuśaḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ bibhrājate yad-yatayo viśanti ॥ 1 ॥

Not by work, not by progeny, not by wealth, they have attained immortality. It is by renunciation (of the fruits of action) alone that immortality is attained. That which the hermits attain is laid beyond the heavens; yet it shines brilliantly in the purified heart.

vedānta vijñāna viniścitārthās saṁnyāsa yogād yatayaś śuddha-sattvāḥ ।
te brahma-loke tu parānta-kāle parāmṛtāt parimucyanti sarve ॥ 2 ॥

All those aspirants who strive for self-control, who have rigrously arrived at the conclusion taught by the Vedanta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of brahman at the dissolution of their final body.

dahraṁ vipāpaṁ parameśmabhūtaṁ yat puṇḍarīkaṁ puram adhyasaguss stham ।
tatrāpi dahraṁ gaganaṁ viśokas tasmin yadantas tad upāsitavyam ॥ 3 ॥

In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme Person. Further in the interior of this small area there is the sorrowless ether. This is to be meditated upon continually.

yo vedādau svaraḥ prokto vedānte ca pratiṣṭhitaḥ ।
tasya prakṛti līnasya yaḥ paras sa maheśvaraḥ ॥ 4 ॥

He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanishads and which alone remains after the final dissolution.

46. Pitara Suktam

(Rig Veda 10.15)

udīratām avara utparāsa unmadhyamāḥ pitaras somyāsaḥ
asuṃ ya īyuravṛkā ṛtajñāste no ‘vantu pitaro haveṣu ॥ 1 ॥

Let the lower, let the higher, let the middlemost Soma-loving Manes arise; let those Manes who, friendly, knowing what is right, having gone to life eternal, favour us in our invocations.

idaṁ pitṛbhyo namo astvadya ye pūrvāso ya uparāseyuḥ ।
ye pārthive rajasyā niṣattā ye vā nūnaguṁ suvṛjanāsu vikṣu ॥ 2 ॥

Let this our adoration be made to-day to our predecessors, to those our ancestors who have departed and have established themselves in the astral realms or who are now present among opulent people.

āhaṁ pitṛn suvidatrāguṁ avitsi napātaṁ ca vikramaṇañca viṣṇoḥ ।
barhiṣado ye svadhayā sutasya bhajanta pitvasta ihā gamiṣṭhāḥ ॥ 3 ॥

I have invoked the Manes, who are well aware of my worship, the infallibility, and the progressive advance of this sacrifice; the Manes who sit on the sacred grass frequently coming hither shall partake of the pressed drink with the offering to the dead, come most gladly here.

barhiṣadha pitara ūtyarvāguṁ imā vo havyā cakṛmā juṣadhvaṁ ।
ta ā gatāvasā śantamenāthāḥ naś śaṁ yorarapo dadhāta ॥ 4 ॥

O Manes that sit on the spread grass come hither, protect us who are in your presence; these offerings we have made to you; accept them; so come with most beneficent protection; then bestow upon us health and happiness, and pardon from sin.

upa hūtāḥ pitaras somyāso barhiṣyeṣu nidhiṣu priyeṣu ।
ta ā gamantu teha śruvantvadhi bruvantu te'vantvasmān ॥ 5 ॥

May the Pitaras who are entitled to the Soma offering come hither, when invoked by us, to the dear offerings placed upon the strew; let them come; let them listen here to our hymns; let them speak for us; let them protect us.

ācyā jānu dakṣiṇato niṣadyemaṁ yajñemabhi gṛṇīta viśve ।
mā higuṁ siṣṭa pitaraḥ kena cinno yad vāgaḥ puruṣatā karāma ॥ 6 ॥

Bending the knee, sitting down to the south, may you all greet favorably this sacrifice; injure us not, O Manes, by reason of any offence that we may have committed against you through human frailty.

āsīnāso aruṇinām upastho rayiṁ dhatta dāśuṣe martyāya ।
putrebhyaḥ pitaras tasya vasvaḥ pra yacchata te-horjaṁ dadhāta ॥ 7 ॥

Sitting in proximity to the radiant flames of the altar, bestow wealth on the worshipping mortal. To your descendants, O Fathers, present a share of those riches; may you here bestow strength.

ye naḥ pūrve pitaras somyāso'nūhire soma-pīthaṁ vasiṣṭhāḥ । tebhir yamas saguṁ
rarāṇo havīggaṣ ṣyuśann uśadbhiḥ prati-kāmam attu ॥ 8 ॥

May Yama, being propitiated, desirous of the offering, partake at pleasure of the oblations along with those of our ancient progenitors, the Saumyas, the possessors of great spiritual wealth, who also desire it, and who convey the Soma oblation to the devas and the pitaras in due order.

ye tātṛṣur devatrā jehamānā hotrāvidas stoma taṣṭāso arkaiḥ |
āgne yāhi suvidatrebhir arvāṅ satyaiḥ kavyaiḥ pitṛbhir gharmasadbhiḥ || 9 ||

Come O Agni to our presence with the Pitris, who are possessed of spiritual wisdom, who have attained a seat in the assembly of the devas, who thirst for Soma, skilled in sacrifices, reciters of hymns, truth-speaking seers, frequenters of sacrifices.

ye satyāso havirado haviṣpā indreṇa devais saratham dadhānāḥ | āgne yāhi
sahasraṁ deva-vandaiḥ paraiḥ pūrvaiḥ pitṛbhir gharmasadbhiḥ || 10 ||

Come O Agni with thousands of manes, of both past and future, frequenters of sacrifices, eulogists of the gods, those who are true, who are sustained by oblations, and possess equality with Indra and the devas.

agniṣvāttāḥ pitareha gacchata sadas-sadas-sadata supraṇītayaḥ |
attā havīguṁ ṣi prayatāni barhiṣyathāḥ rayiguṁ sarva vīraṁ dadhātana || 11 ||

You Fathers that have been devoured by fire come hither; sit you down each on his seat, you that have good guidance; partake of the offerings spread on the sacred grass; then bestow wealth accompanied by heroic sons.

tvam agna īlato jātavedo'vāḍ ḍhavyāni surabhīṇi kṛtvī | prādāḥ pitṛbhyas svadhayā
te akṣann addhi tvaṁ deva prayatā havīguṁ ṣi || 12 ||

O Agni, having been implored, O Source of the Vedas, have conveyed the oblations, having made them fragrant you have presented them to the fathers; with the funeral offering they have eaten them; so you, O god also partake of the oblations offered.

ye ceha pitaro ye ca neha yāggaśśca vidma yāguṁ u ca na pravidma |
tvaṁ vettha yati te jātavedas svadhābhir yajñaguṁ sukṛtaṁ juṣasva || 13 ||

Both the Fathers who are here in this realm and are not, both those whom we know and those whom we know not, you know how many they are O Jatavedas; enjoy the sacrifice well prepared with funeral offerings.

ye agni-dagdhā ye anagni-dagdhā madhye divas svadhayā mādayante |
tebhis svarāḷa sunītim etāṁ yathā vaśaṁ tanvaṁ kalpayasva || 14 ||

Those who, cremated or not, are exhilarated by the funeral offering in the midst of heaven, and O Supreme Lord, being associated with them, construct for them bodies according to your power to enhance spiritual progress.

47. Manyu Sūktam # 1

The Manyu Sūktas R.V. 10:83, 84

These 2 Sūktas from the Rig Veda and are chanted during the yajñas for the destruction of enemies (i.e. *kāma, krodha, moha, mada, lobha, mātsarya*.) Manyu, the personification and presiding Deity of anger, is a form of Nṛsiṁhadeva and so they also chanted to appease him.

yaste manyo'vidhad-vajra sāyaka saha ojaḥ puṣyati viśvamānuṣak |
sāhyāma dāsamāryaṁ tvayā yujā sahaskṛtena sahasā sahasvatā || 1 ||

"O Manyu, the persons who worship You, who are like a thunderbolt, the destroyer of enemies, enjoys all power and strength combined, may we overcome our enemies with You as our friend, invigorating and strong."

manyur indro manyur evāsa devo manyur hotā varuṇo jātavedāḥ |
manyuṁ viśa īlate mānuṣīryāḥ pāhi no manyo tapasā sajoṣāḥ || 2 ||

"Manyu is Indra, He is Varuna and Agni. Those of human descent praise Manyu. Protect us Manyu, be pleased with our austerities."

abhīhi manyo tava ṣasta vīyān tapasā yujā vi jahi śatrūn ǀ
amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvaṁ naḥ ǁ 3 ǁ

"Come to us Manyu, You who are the strongest of the strong. With austerity as your companion, overthrow our enemies. Give us spiritual wealth, O slayer of enemies, adversaries and foes."

tvaṁ hi manyo abhibhūt yojāḥ svayambhūr bhāmo abhimātiṣāhaḥ ǀ
viśva-carṣaṇiḥ sahuriḥ sahāvān asmāsvojaḥ pṛtanāsu dhehi ǁ 4 ǁ

"Give us strength in battle, Manyu, O you who posses overpowering strength. You are self-existent, furious, the overthrower of enemies, the beholder of all, enduring, and vigorous."

abhāgaḥ sannapa pareto asmi tava kratvā taviṣasya pracetaḥ ǀ
taṁ tvā manyo akratur jihīḻāhaṁ svā tanūr bala deyāya mehi ǁ 5 ǁ

"O Lord Manyu, not taking part in Your worship (not offering oblations at the ritual) I was forced to retreat before my enemies. I avoided and neglected your worship. Yet please be kind and give me strength."

ayaṁ te asmyupa mehyarvāṅ pratīcīnaḥ sahure viśvadhāyaḥ ǀ
manyo vajrinnabhi māmā vavṛtsva hanāva dasyūṁruta bodhyāpeḥ ǁ 6 ǁ

"I am yours! Come to me, turn Your face towards me! O resister of the foes, sustainer of all, Manyu, the holder of a thunderbolt, come to me. Let us slay the demons together, and help us, Your devotees."

abhi prehi dakṣiṇato bhavā me'dhā vṛtrāṇi jaṅghanāva bhūri ǀ
juhomi te dharuṇaṁ madhvo agram ubhā upāṁśu prathamā pibāva ǁ 7 ǁ

"Approach me by my right side and let us slay a multitude of foes together. I offer you the best part of the Soma juice, let us drink it together in privacy."

Manyu Sūktam # 2.

tvayā manyo saratham ārujanto harṣa māṇāso dhṛṣitā marutvaḥ ǀ
tigmeṣava āyudhā saṁśiśānā abhi pra yantu naro agni-rūpāḥ ǁ 1 ǁ

"May the priests, who resemble Agni, ascend the same chariot as You. O Manyu, who is accompanied by the Maruts. May You proceed in battle, advancing, exulting, indignant, armed with sharp arrows, whetting Your weapons."

agniriva manyo tviṣitaḥ sahasva senānīrnaḥ sahure hūta edhi ǀ
hatvāya śatrūnvi bhajasva veda ojo mimāno vi mṛdho nudasva ǁ 2 ǁ

"Blazing like fire, O Manyu, overcome our foes, come as our general, when invoked by us in battle. Having slain the enemies, divide their wealth. Granting us strength, scatter our foes."

sahasva manyo abhimātimasme rujanmṛṇanpramṛṇanprehi śatrūn ǀ
ugraṁ te pājo nanvā rurudhre vaśī vaśaṁ nayasa ekaja tvam ǁ 3 ǁ

"O Manyu, overthrow our enemies. Advance against our foes, wounding, killing, annihilating them. O You who depend on no-one, who can resist Your fierce might?"

eko bahūnām asi manya vīḻito viśaṁ viśaṁ yudhaye saṁ śiśādhi ǀ
akṛttar uktvayā yujā vayaṁ dyumantaṁ ghoṣaṁ vijayāya kṛṇmahe ǁ 4 ǁ

"You are praised, O Manyu, as the conqueror of all. Help us contend with all our foes. With You as our friend, O radiant one, we will cry out in victory."

vijeṣakṛd indra ivān avabravo3'smākaṁ manyo adhipā bhaveha ǀ
priyaṁ te nāma sahure gṛṇīm asi vidmā tam utsaṁ yata ābabhūtha ǁ 5 ǁ

"O Manyu, giver of victory, You are irreproachable like Lord Indra. Please protect this ritual. O Enduring One, we sing to you appropriate praises. We know this to be the source where You have come from."

ābhūtyā sahajā vajra sāyaka saho bibharṣy-abhibhūta uttaram ।
kratvā no manyo saha medyedhi mahā dhanasya puruhūta saṁsṛji ॥ 6 ॥

"O Manyu, You are like a destructive thunderbolt, the overpowerer of foes, the twin brother of victory, and have extreme strength. Be favorable to us, Manyu, in our deeds, O You who are invoked by many in the shock of battle."

saṁsṛṣṭaṁ dhanam ubhayaṁ samā-kṛtam asmabhyaṁ dattāṁ varuṇaśca manyuḥ ।
bhiyaṁ dadhānā hṛdayeṣu śatravaḥ parājitāso apa ni layantām ॥ 7

"May Manyu and Varuna bestow upon us undivided spiritual and material wealth; may our enemies, fear within their hearts, be overcome and utterly destroyed."

48. Śānti Mantrāṇi

(Taittiriya Araṇyaka 4:42)

śan-no mitra śaṁ varuṇaḥ । śan-no bhavatvaryamā । śan- na indro bṛhaspatiḥ । śan-no viṣṇur-urukramaḥ । namo brahmaṇe । namaste vāyo । tvam eva pratyakṣaṁ brahmāsi । tvam eva pratyakṣaṁ brahma vadiṣyāmi । ṛtaṁ vadiṣyāmi । satyam vadiṣyāmi । tan-mām avatu । tad vaktāraṁ avatu । avatu mām । avatu vaktāram ॥ oṁ śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman, You alone I shall proclaim to be the perceptible Godhead, I shall speak of the Right; I shall speak of the Truth; May that (teaching) protect me and also the preceptor. Let that protect us both, the taught and the teacher. Om, let there be peace all pervading.

śan-no mitra śaṁ varuṇaḥ । śan-no bhavatvaryamā । śan- na indro bṛhaspatiḥ । śan-no viṣṇur-urukramaḥ । namo brahmaṇe । namaste vāyo । tvam eva pratyakṣaṁ brahmāsi tvam eva pratyakṣaṁ brahmā avādiṣam । ṛtam-avādiṣam । satyam avādiṣam । tan-mām-āvīt । tad vaktāram-āvīt । āvīn mām । āvīd-vaktāram ॥ oṁ śāntiḥ śāntiḥ śāntiḥ ॥ 2 ॥

May Mitra (the sun who controls the Prana) grant us peace; may Varuna (the Lord of the night and controller of the Apana) grant peace to us; may Aryaman, (the Principle of chivalry) be propitious to us; may Indra (the cosmic mind) and Brihaspati (the principle of wisdom) grant us peace; may Vishnu of great strides, (the Supreme omnipresent Godhead) be propitious to us. Salutations to you Brahman (The Absolute reality), and salutations to Vayu (the life-force of the universe). You alone are the perceptible Brahman. You alone I proclaimed to be the perceptible Godhead, I spoke of the Right; I spoke of the Truth: that (teaching) protected me and also the preceptor. That protected us both, the taught and the teacher. Om, let there be peace all pervading.

saha-nāvavatu । saha nau bhunaktu । saha vīryaṁ karavāvahai । tejasvi-nāvadhītam astu mā vidviṣāvahai ॥ oṁ śāntiḥ śāntiḥ śāntiḥ ॥ 3 ॥

May Brahman protect us both together, May he nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we never hate each other. May peace — physical, mental and spiritual be on us forever.

namo vāce yā coditā yā cānuditā tasyai vāce namo namo vāce namo vācas-pataye nama ṛṣibhyo mantra-kṛdbhyo mantra patibhyo mā mām-ṛṣayo mantra-kṛto mantra-patayaḥ parādurmā'hamṛṣīn mantra-kṛto mantra-patīn parādāṁ vaiśva-devīṁ vācam udyāsaguṁ śivām adastāṁ juṣṭhāṁ devebhyaś śarma me dyauś śarma pṛthivī śarma viśvam idaṁ jagat । śarma candraśca sūryaśca śarma brahma prajāpatī । bhūtaṁ vadiṣye bhuvanaṁ vadiṣye tejo vadiṣye yaśo vadiṣye tapo vadiṣye brahma vadiṣye satyaṁ vadiṣye tasmā aham idaṁ upastaraṇam upastṛṇa upastaraṇaṁ me prajāyai paśūnāṁ bhūyād upastaraṇaṁ aham prajāyai paśūnāṁ bhūyāsaṁ prāṇāpānau mṛtyor-mā-pātaṁ prāṇāpānau mā mā hāsiṣṭhaṁ madhu maniṣye madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhumatiṁ devebhyo vācam-udyāsaguṁ śuśrūṣeṇyāṁ manuṣyebhyastaṁ mā devā avantu śobhāyai pitaro'numadantu ॥ oṁ śāntiḥ śāntiḥ śāntiḥ ॥ 4 ॥

Salutations to Vak, the Goddess of speech, in her manifested or unmanifested form . Salutations to that Vak. Salutations to Vak. Salutations to Vachaspati, the Lord of Vak. Salutations to the Rishis who are creators and protectors of the mantras. May the Rishis who are the creators and protectors of the mantras not neglect me. May I not neglect the Rishis who are the creators and protectors of the mantras. May my speech to all the Gods be auspicious, undiminishing in its power and favoured by the Gods. May the Gods of Heaven protect me. May the Goddess Earth Prthivi protect me. May the whole world protect me. May the Gods of Moon and Sun protect me. May Brahma the cause of the world and Prajapati, the first-born Lord of all Beings protect me. I pray that, the earth, water, fire, wind and sky may be favourable to me, the worlds may be favourable to me. I may be full of energy, I may achieve fame, I may perform austerities, I may utter the mantras and that I may speak the truth. For achieving the aforementioned desired things, I perform this (Pravargya-ritual) which is my support. May I become the support of my progeny and my wealth of cattle. May the vital airs Prana and Apana protect me from death. May not Prana and Apana ever abandon me. May my thoughts bring Delight. May my actions bring Delight. May I carry the ritual to its completion and bring Delight. May my speech bring Delight. May I speak the words which are delightful to the Gods, and which the humans are desirous of hearing. May the Gods protect me, and my forefathers bless me, so that I may obtain the splendid results (of the Pravargya sacrifice). (4.1.1 — 4:1:7.)

tacchaṁyo rāvṛṇīmahe । gātuṁ yajñāya । gātuṁ yajña-pataye । daivī svastir astu naḥ । svastir mānuṣebhyaḥ । ūrdhvaṁ jigātu bheṣajam । śanno astu dvipade । śaṁ catuṣpade ॥ 5 ॥

We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

namo brahmaṇe namo 'stvagnaye namaḥ pṛthivyai nama auṣadhībhyaḥ । namo vāce namo vācas-pataye namo viṣṇave bṛhate karomi ॥ 6 ॥

I pay my obeisance to Brahma (The Vedas) and to you O Agni (Fire of Wisdom), to the Earth (my Support) and to the Herbs (that nourish me). Salutations to Speech and the Lord of Speech, salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace Peace.

śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ nas-tapatu sūryah । ahāni śaṁ bhavantu naśśaguṁ rātriḥ pratidhīyatām ॥ 7 ॥

Pleasantly blow the wind for us, may Sûrya warm us pleasantly. May days pass pleasantly for us, may nights draw near delightfully.

śaṃ uṣāno vyucchatu śam āditya udetu naḥ । śivā naś-śantamā bhava sumṛḍīkā sarasvati । mā te vyoma sandṛśi ॥ 8 ॥

May Usha the Goddess of dawn bring happiness to us. May Aditya rise for our happiness . O Sarasvati, be auspicious, most benevolent and very compassionate to us; in your presence, may we never be devoid of protection .

iḍāyaivāstvasi vāstu madvāstu manto bhūyāsma mā vāstoś-cchithsmahya vāstus-sa bhūyād yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ ॥ 9 ॥

4.42.3: *(0 Earth), you are the dwelling of Goddess Ila in the form of the cow. (By your grace, the world of beings) have a dwelling; may all of us have a dwelling-place; may we not be separated from our homes. On the other hand, may he become homeless , who hates us, and he who is hated by us.*

pratiṣṭhāsi pratiṣṭhāvanto bhūyāsma mā pratiṣṭhāyā chitsmahy apratiṣṭhas sa bhūyād yo'smān dveṣṭi yaṃ ca vayam dviṣmaḥ ॥ 10 ॥

4.42.4: (O Earth), you are the support; may we always be firmly established in you; may we not be separated from our support. On the other hand, may he become devoid of support, who hates us, and he who is hated by us.

āvātavāhi bheṣajaṁ vivāta vāhi yadrapaḥ । tvaguṁ hi viśvabheṣajo devānāṁ dūta īyase ॥ 11 ॥

4.42.5: O wind, bring here (avahi), the healing powers. O wind, blow away all evil. You are the universal healer. You move as the messenger of gods.

dvāvimau vātau vāta āsindhorā parāvataḥ ॥ dakṣaṁ me anya āvātu parānyo vātu yad-rapaḥ ॥ 12 ॥

4.42.6: These two winds [vata] blow, to the ocean or to the region beyond . May one of them bring me (the power of) discernment (daksham). May the other blow away all evil (or sin) (rapaḥ).

yadado vāta te gṛhe'mṛtasya nidhir hitaḥ । tato no dehi jīvase tato no dhehi bheṣajam । tato no maha āvaha । vāta āvātu bheṣajam ॥ 13 ॥

O Vata Wind), the treasure of immortality, that lies hidden in your home, give it to us, so that we may live (consciously); give us the healing power from that (treasure); deliver to us the energy from that. May [vata] blow the healing power (bheshajam) on us.

śaṁbhūr mayobhūr no hrade prana āyūguṁṣi tāriṣat । indrasya gṛho'si taṁ tvā prapadye sagus-sāśvaḥ । saha yanme asti tena ॥ 14 ॥

(Bringing) peace and bliss to our hearts, extending our lives. [It is the peace and bliss brought in by Vata (or prana] which causes the healing.] (O Aditya), you are the abode of Indra; I surrender to you along with my knowledge, my life-energies, and my entire being .

bhūḥ prapadye bhuvaḥ prapadye suvaḥ prapadye bhūr-bhuvas-suvaḥ prapadye vāyuṁ prapadyenārtāṁ devatāṁ prapadye'śmānam ākhanaṁ prapadye prajāpater brahma kośaṁ brahma prapadye oṁ prapadye ॥ 15 ॥

4.42.10: I surrender to the deity of Earth. I surrender to the deity of Mid-region. I surrender to the deity of Heaven. I surrender to the deities of the three worlds. I surrender to the deity Vayu. I surrender to the deity who removes all suffering. I surrender to the indestructible thunderbolt of Indra. I surrender to Brahman, source of Prajapati and the treasury of Brahma i.e, the mantras. I surrender to Omkara, (the Paramatma).

antarikṣaṁ ma urvantaraṁ bṛhad agnayaḥ parvatāśca yayā vātas svastyā svastimān tayā svastyā svastimān asāni ॥ 16 ॥

4.42.11: *May the mid-region exapand for me, may the fires like Garhapatya etc. and the mountains increase my welfare. That power of Vata which bestows well-being and which confers welfare on me, by that same power may I be of happy thoughts.*

prāṇāpānau mṛtyor māpātaṁ prāṇāpānau mā mā hāsiṣṭaṁ ॥ 17 ॥

4.42.12: *My Prana and Apana protect be from death . May not Prana and Apana ever abandon me.*

mayi medhāṁ mayi prajāṁ mayyagnis tejo dadhātu । mayi medhāṁ mayi prajāṁ mayindra indriyaṁ dadhātu । mayi medhāṁ mayi prajāṁ mayi sūryo bhrājo

dadhātu ॥ 18 ॥

May Agni bestow on me intelligence, progeny and splendour. May Indra bestow on me intelligence, progeny and force. May Surya bestow on me intelligence, progeny and radiance.

dyubhir-aktubhiḥ paripātam asmān ariṣṭebhir aśvinā saubhagebhiḥ । tanno mitro varuṇo mā mahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ ॥ 19 ॥

4.42.14: *Guard us all-around during nights and days, with undiminished blessings, O Ashvins. May we be protected by Mitra, Varuna, Aditi, Waters, Earth and Heaven.*

kayā naścitra ābhuva dūtī sadā vṛdhas-sakhā । kayā śaciṣṭhayā vṛtā ॥ 20 ॥

What sustenance will he bring to us, wonderful ever prospering friend? With what most mighty company. (S.Y.V. 27:39)

kastvā satyo madānāṁ maguṁ hiṣṭho math-sadandhasaḥ । dṛḍhā cidāruje vasu ॥ 21 ।

What, genuine and most liberal offering libation will invigorate you with essence to burst open even strongly-guarded wealth? You are the protector of us, your friends who praise you.

abhīṣuṇas-sakhīnām avitā jaritṛṇām । śataṁ bhavāsyūtibhiḥ ॥ 22 ॥

4.42.17: Come towards us. By a hundred expandings you become, the increaser of your friends and adorers.

vayas-suparṇā upasendur-indraṁ priya medhā ṛṣayo nādhamānāḥ । apadhvāntam ūrṇuhi pūrdhi cakṣur mumugdhyasmān nidhayeva baddhān ॥ 23 ॥

4.42.18: Rishis (4), (who in essence are like) birds with wonderful wings (i.e. are fit to be liberated), devoted to sacrifices (to the Supreme), approached Indra, desirous of favour. (O Indra), remove the darkness of ignorance; fill our eyes with the Light, liberate us, who are as if bound by snares.

śanno devīr abhiṣṭaya āpo bhavantu pītaye । śaṁyor abhisravantu naḥ ॥ 24 ॥

Gracious be the divine waters for our protection, be they for our drink. May they flow down on us for peace and perfection.

īśānā-vāryāṇāṁ kṣayantīś-carṣaṇīnām । apo yācāmi bheṣajam ॥

4.42.20: (O Waters) you are sovereign over precious things, and masters of persons that see, we seek healing powers from you, O waters.

sumitrāna āpa oṣadhayas santu durmitrās-tasmai bhūyāsuryo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ ॥ 25 ॥

4.42.21: May the deities of the Waters and the plants be friendly to us. May those deities be unfriendly, to those who hate us, and to those who are hated by us.

āpo hiṣṭho mayo bhuvaḥ । tā na ūrje dadhātana । mahe raṇāya cakṣate । yo vaś-śivatamo rasaḥ । tasya bhājayateha naḥ । uśatīr-iva mātaraḥ । tasmā araṅga māma vaḥ । yasya kṣayāya jinvatha । āpo janayathā ca naḥ ॥ 26 ॥

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

pṛthivī śāntā sāgninā śāntā sāme śāntā śucaguṁ śamayatu । antarikṣaguṁ śāntaṁ tad vāyunā śāntaṁ tan me śāntaguṁ śucaguṁ śamayatu । dyauś-śāntā sādityena śāntā sā me śāntā śucaguṁ śamayatu ॥ 27 ॥

The earth is peaceful, together with fire it is peaceful, may I obtain that tranquillity and purity of mind. The atmospheric region is peaceful, together with wind it is peaceful, may I obtain that tranquillity and purity of mind. The space is peaceful, together with the Sun it is peaceful, may I obtain that tranquillity and purity of mind.

pṛthivī śāntir-antarikṣagum śānti dyauś-śāntir diśaś-śāntir avāntara diśāś-śāntir agniś-śāntir vāyuś-śāntir ādityaś-śāntiś candramāś śāntir nakṣatrāṇi śāntir-āpaś śāntir oṣadhayaś śāntir vanas-patayaś śāntir gauś śāntir ajā śāntir aśvaś śāntiḥ puruṣaś śāntir brahma śāntir brāhmaṇaś śāntiś śāntir eva śāntiś śāntir me astu śāntiḥ | tayāhagum śāntyā sarvā śāntyā mahyam dvipade catuṣ-pade ca śāntim karomi śāntir me astu śāntiḥ || 28 ||

Peace be to the earth; peace to the atmosphere; peace to the sky; peace to the cardinal directions and to the intermediate directions; peace to the fire; peace to the wind; peace to the Sun; peace to the Moon and constellations; peace to the waters; peace to the healing herbs; peace to the forests; peace to the cattle; peace to the goats; peace to the horses; peace to all humankind; peace to the Creator; peace to the priests; let there be peace everywhere and may I attain peace. From that all-pervading peace, may there be peace to me and to all animals and birds; I make peace with all creation; may I have peace.

eha śrīśca hrīśca dhṛtiśca tapo medhā pratiṣṭhā śraddhā satyam dharmaścaitāni mottiṣṭhan tam anūttiṣṭhantu mā māguss śrīśca hrīśca dhṛtiśca tapo medhā pratiṣṭhā śraddhā satyam dharmaścaitāni mā mā hāsiṣuḥ || 29 ||

4.42.30: *Prosperity, modesty, resolution, austerity, memory, dwelling, faith, truth and dharma; may these arise (or be born or grow) from all sides, as I (the yajna-.performer) arise from my seat (at the end of the Pravargya). May not prosperity, modesty, resolution, austerity, memory, dwelling, faith, truth and dharma ever abandon me. May these not abandon me.*

udāyuṣā svāyuṣo doṣadhīnāgum rasenot parjanyasya śuṣmeṇodasthām amṛtāgum anu || 30 ||

4.42.31: *After the Gods, I (the yajna-performer) arise from my seat endowed with long-life, endowed with long-life free of suffering, endowedwith the essence of plants, and with the strength of the deity of rains.*

tac-cakṣur deva-hitam purastāc-chukram-uccarat || paśyema śaradaś-śatam, jīvema śaradaś-śatam, nandāma śaradaś-śatam, modāma śaradaś-śatam, bhavāma śaradaś-śatam, śṛṇvāma śaradaś-śatam, prabravāma śaradaś-śatam, ajītāsyāma śaradaś-śatam jyok cā sūryam dṛśe || 31 ||

The Sun that rises in the east sees to the welfare of the gods. May we continue to see for an hundred autumns, may we live for an hundred autumns, may we rejoice for an hundred autumns, may we enjoy for an hundred autumns, may we radiate with glory for an hundred autumns, may we listen to what is beneficial for an hundred autumns, may we speak well for an hundred autumns, may we never be defeated for an hundred autumns, thus for a long time may we continue to realise the Divine Light.

ya udagan-mahato'rṇavād vibhrājamānaś śarirasya madhyātsamā vṛṣabho lohitākṣa sūryo vipaścin manasā punātu || 32 ||

4.42.33: He (Surya), who has arisen from the great ocean, shining, from the middle of the waters; the greatest, the red-eyed One, Surya, the All-knowing; may he purify my mind.

brahmaṇaścotanyasi brahmaṇa āṇīstho brahmaṇa āvāpanam-asi dhāriteyam pṛthivī brahmaṇā mahi dhāritam-enena mahad antarikṣam divam dādhāra pṛthivīgum sadevām yad aham veda tad aham dhārayāṇi mām advedo'dhi visrasat || 33 ||

4.42.34: (O Surya), the Veda mantras flow out of you, you are the linchpin of the Veda-mantras, you are the receptacle of the Veda-mantras. This vast Earth is borne by the mantra; by the mantra is the vast mid-region borne. (The mantra) bears the earth, and the heaven with all the Gods. May I retain whatever I know. May not the Veda slip away from me.

[Translator's note - Surya here is none other than the *'parame vyoman'*, the highest ether that in the Veda is considered the origin of the mantra, the creative Word. Therefore the mantra too is the origin and support of all the worlds.]

medhā-manīṣe māviśatāguṁ samīcī bhūtasya bhavyasyāvarudhyai sarvam āyuryāṇi sarvam āyuryāṇi || 34 ||

4.42.35: May the power of retention and the power of deliberation together enter me (the yajna-performer) from all sides, to protect what has been learnt and what will be learnt in the future. May I attain long life. May I attain long life.

ābhir-gīrbhir yadatona ūnamāpyāyaya harivo vardhamānaḥ | yadā-stotṛbhyo mahi gotrā rujāsi bhūyiṣṭha-bhājo adha te syāma || 35 ||

4.42.36: O Indra as you grow by these words of praise, may you increase, whatever has been diminished. When you destroy the great enclosure that hides the cows [i.e, rays of light symbolizing knowledge)" to favour those who sing your praises, then we receive great wealth (of knowledge) from you.

[This is a reference to Indra's famous deed of breaking the hill and releasing the cows in the RV. The hill symbolizes ignorance which covers the divine knowledge that is already inherent within' the aspirant. Indra breaks the hill with his thunder-bolt and releases the cows. This action symbolizes the rise of divine knowledge in the aspirant. Please see Prof. RL. Kashyap's translation of RV(1.32) in RV Mandala One, Part One]

brahma prāvādiṣma tanno mā hāsīt || 36 ||

4.42.37: We have well-spoken the mantras (that relate the glory of the Brahman (Paramatma).

dyauś śāntir antarikṣaguṁ śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvaguṁ śāntiś śāntir eva śāntis sā mā śāntir edhi || 37 ||

Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings, peace indeed peace, may that peace come to me too.

49. Nakṣatra Sūktam

(Krishna Yajur Veda)

kṛttikā

agnir naḥ pātu kṛttikāḥ | nakṣatraṃ devam-indriyam | idam-āsāṃ vicakṣaṇam | havir-āsaṃ juhotana | yasya bhānti raśmayo yasya ketavaḥ | yasyemā viśvā bhuvanāni sarvā | sa kṛttikābhir abhisaṃ-vasānaḥ | agnir no devas suvite dadhātu ||

rohini

prajāpate rohiṇī vetu patnī | viśva-rūpā bṛhatī citra bhānuḥ | sā no yajñasya suvi te dadhātu | yathā jīvema śaradas-savīrāḥ | rohiṇī devyudagāt purastāt | viśvā rūpāṇi prati-modamānā | prajāpatiguṁ haviṣā vardhayantī | priyā devānām upayātu yajñam || 2 ||

mṛga

somo rājā mṛgaśīrṣeṇa āgann | śivaṃ nakṣatraṃ priyam asya dhāma | āpyāyamāno bahudhā janeṣu | retaḥ prajāṃ yajamāne dadhātu | yatte nakṣatraṃ mṛgaśīrṣam asti | priyaguṁ rājan priyatamaṃ priyāṇām | tasmai te soma haviṣā vidhema | śanna edhi dvipade śaṃ catuṣpāde || 3 ||

ārdra

ārdrayā rudraḥ prathamā na eti । śreṣṭho devānāṃ patiraghniyānām । nakṣatram asya haviṣā vidhema । mā naḥ prajāguṁ rīriṣan mota vīrān । hetī rudrasya parino vṛṇaktu । ārdrā nakṣatraṃ juṣatāguṁ havir naḥ । pramuñcāmānau duritāni viśvā । apāghaśaguṁ sannudatām arātim ॥ 4 ॥

punarvasū

punar no devya'ditis spṛṇotu । punar vasū naḥ punar etāṃ yajñam । punar no devā abhi-yantu sarve । punaḥ punar vo haviṣā yajāmaḥ । evā na devyaditir anarvā । viśvasya bhartrī jagataḥ pratiṣṭhā । punar-vasū haviṣā vardhayantī । priyaṃ devānām apyetu pāthaḥ ॥ 5 ॥

puṣya

bṛhaspatiḥ prathamaṃ jāyamānaḥ । tiṣyaṁ nakṣatram abhi saṁbabhūva । śreṣṭho devānāṃ pṛtanāsu jiṣṇuḥ । diśo 'nu sarvā abhayan no astu । tiṣyaḥ purastād uta madhyato naḥ । bṛhaspatir naḥ paripātu paścāt । bādhetān dveṣo abhayaṃ kṛṇutām । suvīryasya patayas syāma ॥ 6 ॥

aśleṣa

idaguṁ sarpebhyo havir astu juṣṭam । āśreṣeṣā yeṣām anuyanti cetaḥ । ye antarikṣaṃ pṛthivīṃ kṣiyanti । te nas sarpāso havam āgamiṣṭhāḥ । ye rocane sūryasyāpi sarpāḥ । ye divaṁ devīm anusañcaranti । yeṣām āśreṣā anuyanti kāmam । tebhyas sarpebhyo madhumaj-juhomi ॥ 7 ॥

magha

upahūtāḥ pitaro ye maghāsu । mano-javasas sukṛtas sukṛtyāḥ । te no nakṣatre havam āgamiṣṭhāḥ । svadhābhir yajñaṃ prayataṃ juṣantām । ye agni dagdhā ye'nagni-dagdhāḥ । ye'mullokaṃ pitaraḥ kṣiyanti । yāggaśca vidma yāguṁ u ca na pravidma । maghāsu yajñaguṁ sukṛtaṃ juṣantām ॥ 8 ॥

purva phalgunī

gavāṃ patiḥ phalgunīnām asi tvam । tad aryaman varuṇa mitra cāru । taṃ tvā vayaguṁ sanitāraguṁ sanīnām । jīvā jīvantam upa saṃviśema । yenemā viśvā bhuvanāni sañjitā । yasya devā anusaṃyanti cetaḥ । aryamā rājā'jarastu viṣmān । phalgunīnām ṛṣabho roravīti ॥ 9 ॥

uttara phalgunī

śreṣṭho devānāṁ bhagavo bhagāsi । tattvā viduḥ phalgunīs tasya vittāt । asmabhyaṃ kṣatram ajaraguṁ suvīryam । gomad-aśva-vadu-pasannudeha bhago ha dātā bhaga itpradātā । bhago devīḥ phalgunīr āviveśa । bhagasyettaṃ prasavaṃ gamema । yatra devais sadhaṃ ādaṃ madema ॥ 10 ॥

hasta

āyātu devas-savittopayātu । hiraṇyayena suvṛtā rathena । vahan hastaguṁ subhaguṁ vidman-āpasam । prayacchantaṃ papuriṃ puṇyamaccha । hastaḥ

prayaccha tvamṛtaṃ vasīyaḥ । dakṣiṇena pratigṛbhṇīma enat । dātāram adya savitā videya । yo no hastāya prasuvāti yajñam ॥ 11 ॥

citra

tvaṣṭā nakṣatram abhyeti citrām । subhaguṁ sasaṃyuvatiguṁ rocamānām । niveśayann-amṛtān martyāguṁśca । rūpāṇi piguṁśan bhuvanāni viśvā । tan nas tvaṣṭā tad u citrā vicaṣṭām । tan nakṣatraṃ bhūri dā astu mahyam । tan naḥ prajāṃ vīravatīguṁ sanotu । gobhir no aśvais-samanaktu yajñam ॥ 12 ॥

svāti

vāyur nakṣatram abhyeti niṣṭyām । tigma-śṛṅgo vṛṣabho roruvāṇaḥ । samīrayan bhuvanā mātariśvā । apa dveṣāguṁsi nudatām arātīḥ । tan no vāyus tad u niṣṭyā śṛṇotu । tan nakṣatram bhūri dā astu mahyam । tan no devāso anu jānantu kāmam । yathā tarema duritāni viśvā ॥ 13 ॥

viśākha

dūram asmac-chatravo yantu bhītāḥ । tad indrāgnī kṛṇutāṃ tad viśākhe । tan no devā anumadantu yajñam । paścāt purastād abhayan no astu । nakṣatrāṇām adhi patnī viśākhe । śreṣṭhāv-indrāgnī bhuvanasya gopau । viṣūcaś-śatrūn apabādhamānau । apa kṣudhann udatām arātim ॥ 14 ॥

pūrṇimā

pūrṇā paścād uta pūrṇā purastāt । unmadhyataḥ paurṇamāsī jigāya । tasyāṃ devā adhi saṃvasantaḥ । uttame nāka iha mādayantāṃ । pṛthivī suvarcā yuvatiḥ sajoṣāḥ । paurṇamāsyudyagāc-chobhamānā । āpyāyayantī duritāni viśvā । uruṁ duhāṃ yajamānāya yajñam ॥ 15 ॥

anurādhā

ṛdhyāsma havyair namasopasadya । mitraṁ devaṁ mitra-dheyan no astu । anurādhān haviṣā vardhayantaḥ । śataṁ jīvema śaradas-savīrāḥ । citraṁ nakṣatram udagāt purastāt । anūrādhā sa iti yad vadanti । tan mitra eti pathibhir deva-yānaiḥ । hiraṇyayair vitatair antarikṣe ॥ 16 ॥

jyeṣṭha

indro jyeṣṭāmanu naksatram eti । yasmn vṛtraṁ vṛtra tūrye tatāra । tasmin vayam amṛtam duhānāḥ । kṣudhan tarema duritiṁ duriṣṭam । purandarāya vṛṣabhāya dhṛṣṇave । āṣāḍhāya sahamānāya mīḍhuṣe । indrāya jyeṣṭhā madhum udduhānā । uruṁ kṛṇotu yajamānāya lokam ॥ 17 ॥

mūla

mūlaṃ prajāṃ vīravatīṃ videya । parācyetu nirṛtiḥ parācā । gobhir nakṣatraṃ paśubhis-samaktam । ahar-bhūyād yajamānāya mahyam । aharno adya suvite dadhātu । mūlaṃ nakṣatram iti yad vadanti । parācīṃ vācā nirṛtiṃ nudāmi । śivaṃ prajāyai śivam astu mahyam ॥ 18 ॥

pūrva aṣāḍha

yā divyā āpaḥ payasā saṁbabhūvaḥ | yā antarikṣa uta pārthi-vīryāḥ | yāsām aṣāḍhā anuyanti kāmam | tā na āpaś śaguṁ syonā bhavantu | yāśca kūpyā yāśca nādyās samudriyāḥ | yāśca vaiśantīr uta prāsacīryāḥ | yāsām aṣāḍhā madhu bhakṣayanti | tā na āpaḥ śagg syonā bhavantu || 19 ||

uttara aṣāḍha

tanno viśve upa śṛṇvantu devāḥ | tad aṣāḍhā abhisaṃyantu yajñam | tan nakṣatraṃ prathatāṃ paśubhyaḥ | kṛṣir-vṛṣṭir yajamānāya kalpatām | śubhrāḥ kanyā yuvatayas supeśasaḥ | karma kṛtas sukṛto vīryāvatīḥ | viśvān devān haviṣā vardhayantīḥ | aṣāḍhāḥ kāmam upāyantu yajñam || 20 ||

abhijit

yasmin brahmābhya jayat sarvam etat | amuñca lokam idamūca sarvam | tan no nakṣatram abhijid vijitya | śriyaṃ dadhātv-ahṛṇīyamānam | ubhau lokau brahmaṇā sañjitemau | tanno nakṣatram abhijid vicaṣṭām | tasmin vayaṃ pṛtanās-sañjayema | tanno devāso anujānantu kāmam || 21 ||

śravana

śṛṇvanti śroṇām amṛtasya gopām | puṇyām asyā upaśṛṇomi vācam | mahīṃ devīṃ viṣṇu-patnīm ajūryām | pratīcī menāguṃ haviṣā yajāmaḥ | tredhā viṣṇur urugāyo vicakrame | mahīṃ divaṃ pṛthivīm antarikṣam | tac-chroṇaiti śrava-icchamānā | puṇyagg ślokaṃ yajamānāya kṛṇvatī || 22 ||

dhaniṣṭha

aṣṭau devā vasavas somyāsaḥ | catasro devīr ajarāḥ śraviṣṭhāḥ | te yajñaṃ pāntu rajasaḥ purastāt | saṃvatsarīṇam amṛtagg svasti | yajñaṃ naḥ pāntu vasavaḥ purastāt | dakṣiṇato'bhiyantu śraviṣṭhāḥ | puṇyan nakṣatram abhi saṃviśāma | mā no arātir aghaśaguṃ sā'gann || 23 ||

śatabhiṣak

kṣatrasya rājā varuṇo'dhirājaḥ | nakṣatrāṇāguṃ śatabhiṣag vasiṣṭhaḥ | tau devebhyaḥ kṛṇuto dīrghamāyuḥ | śataguṃ sahasrā bheṣajāni dhattaḥ | yajñan no rājā varuṇa upayātu | tanno viśve abhi saṃyantu devāḥ | tanno nakṣatraguṃ śatabhiṣag juṣāṇam | dīrgham āyuḥ pratirad bheṣajāni || 24 ||

pūrva bhadra

aja ekapād udagāt purastāt | viśvā bhūtāni prati modamānaḥ | tasya devāḥ prasavaṃ yanti sarve | proṣṭhapadāso amṛtasya gopāḥ | vibhrājamānas samidhā na ugraḥ | ā 'ntarikṣam aruhadagandyām | taguṃ sūryaṃ devam ajameka-pādam | proṣṭhapadāso anuyanti sarve || 25 ||

uttara bhādra

ahirbudhniyaḥ prathamā na eti | śreṣṭho devānām uta mānuṣāṇām | tam brāhmaṇās somapās somyāsaḥ | proṣṭhapad āso abhirakṣanti sarve | catvāra ekam abhi karma

devāḥ । proṣṭhapadā sa iti yān vadanti । te budhniyaṁ pariṣadyaggas stuvantaḥ । ahiguṁ rakṣanti namasopasadya ॥ 26 ॥

revati

pūṣā revaty-anveti panthām । puṣṭi-patī paśupā vājabastyau । imāni havyā prayatā juṣāṇā । sugair no yānair upayātāṃ yajñam । kṣudrān paśūn rakṣatu revatī naḥ । gāvo no aśvāguṁ anvetu pūṣā । annaguṁ rakṣantau bahudhā virūpam । vājaguṁ sanutāṃ yajamānāya yajñam ॥ 27 ॥

aśvini

tad aśvināv aśva-yujopayātām । śubhaṅgam iṣṭhau suyamebhir aśvaiḥ । svaṁ nakṣatraguṁ haviṣā yajantau । madhvā sampṛktau yajuṣā samaktau । yau devānāṁ bhiṣajau havyavāhau । viśvasya dūtāv amṛtasya gopau । tau nakṣatraṁ jujuṣāṇopayātāṁ । namo 'śvibhyāṁ kṛṇumo'śva yugbhyāṁ ॥ 28 ॥.

bharaṇi

apa pāpmānaṃ bharaṇīr bharantu । tad yamo rājā bhagavān vicaṣṭām । lokasya rājā mahato mahān hi । sugan naḥ panthām abhayaṁ kṛṇotu । yasmin nakṣatre yama eti rājā । yasmin nenam abhyaṣiñcanta devāḥ । yad asya citraguṁ haviṣā yajāma । apa pāpmānaṃ bharaṇīr bharantu ॥ 29 ॥

amavāsya

niveśanī saṅgamanī vasūnāṃ viśvā rūpāṇi vasūny-āveśayantī । sahasra poṣaguṁ subhagā rarāṇā sā na āgan varcasā saṃvidānā । yatte devā adadhur bhāgadheyam amāvāsye saṃvasanto mahitvā । sā no yajñaṃ pipṛhi viśvavāre rayin no dhehi subhage suvīram ॥ 30 ॥

50. Mṛtyu Sūktam

apaitu mṛtyur amṛtaṁ na āgan vaivasvato no abhayaṁ kṛṇotu ।
parṇaṁ vanaspater ivābhi naś śīyatāguṁ rayis sacatāṁ naś śacīpatiḥ || 1 ||

May Death depart from us. May immortality come to us. May Lord Yama grant us protection. May the sins that we have committed be absolved as leaves fall from a tree. May the strength giving spiritual wealth come to us. (TB.3.7.14.4. TA.10.45)

paraṁ mṛtyo anu parehi panthāṁ yas te sva itaro devayānāt ।
cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāguṁ rīriṣo mota vīrān || 2 ||

Depart from here O Death! Pursue your special path apart from that which the Gods travel. To you I say, who sees and hears; touch not our offspring, injure not our heroes! (RV.10.18.1a)

vātaṁ prāṇaṁ manasā'nvārabhāmahe prajāpatiṁ yo bhuvanasya gopāḥ ।
sa no mṛtyos trāyatāṁ pātvaguṁ haso jyogjīvā jarām aśīmahi || 3 ||

We earnestly supplicate the Lord of Beings, Protector of the Universe who acts within us as the life-breath (prana) and without as the wind (vata). May he guard us from untimely death and protect us from transgressions. May we live in health until our old age. (TB.3.7.7.2 MNU. 47.1)

amutra bhūyādadha yad yamasya bṛhaspate abhiśaster amuñcaḥ ।
pratyau hatām aśvinā mṛtyum asmād devānām agne bhiṣajā śacībhiḥ || 4 ||

As you O Jupiter have freed us from curse, from dwelling yonder in the realm of Yama. The Ashvins, physicians of the gods, have driven Death far from us with mighty powers O Agni. (VS.27.9. TS.4.1.7.4. AV.7.53.1)

harigum̐ harantam anuyanti devā viśvasyeśānaṃ vṛṣabhaṃ matīnām ।
brahma sarūpam anumedam āgādayanaṃ mā vivadhīr vikramasva || 5 ||

Like servants the gods follow Hari who is the Lord of the Universe, who is the best object of devotion, who absorbs into Himself the entire universe at the time of dissolution. May the path to liberation open itself to me. Deprive me not of that. Strive to secure it for me. (TA.3.15.1 MNU.49.1)

śalkair agnim indhāna ubhau lokau sanem aham ।
ubhayor lokayo ṛdhvā'ti mṛtyuṃ tarāmyaham || 6 ||

Kindling the consecrated fire with chips of wood (so that we may offer oblations) may I attain both the worlds. Having attained prosperity in this world and immortality in the next. (TB.1.2.1.15 MNU.50.1)

mā cchido mṛtyo mā vadhīrmā me balaṃ vivṛho mā pramoṣīḥ ।
prajāṃ mā me rīriṣa āyur ugra nṛcakṣasaṃ tvā haviṣā vidhema || 7 ||

O Fierce Death, do not cut my life short. Do not injure my interest. Do not decrease my strength. Do not subject me to deprivation. Do not harm my progeny or shorten my life. I gratify you with oblations; for you are indeed observant of the deeds of men. (TA.3.15.1 MNU.51.1)

mā no mahāntam uta māno arbhakam mā na ukṣantam uta mā na ukṣitam ।
mā no vadhī pitaram̐ mota mātaram̐ priyā mā nastanuvo rudra rīrishā || 8 ||

O Rudra, harm neither the elders or babies among us, harm not the growing boy, harm not the full grown man. Slay not a father amongst us, slay no mother here, and to our bodies that are dear to us Rudra do no harm. (RV.1.114.7. TS.4.5.10.2.)

mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ ।
vīran mā no rudra bhamito 'vadhir haviś manto namasā vidhema te || 9 ||

Harm us not in our reproduction or our progeny, harm us not in our life or in our cows or horses, Slay not our heroes in the fury of their wrath. We call only upon you with our oblations (RV.1.114.8 TS.3.4.11.2 VS.16.16)

prajāpate na tvad etānyanyo viśvā jātāni pari tā babhūva ।
yat kāmās te juhumas tanno astu vayaguss syāma patayo rayīṇām || 10 ||

O Lord of Beings you alone comprehend all these manifest forms, and none besides you. Grant us our inmost desire when we invoke you, may we become possessed of Spiritual Treasure. (RV.10.121.10. VS.10.20. TS.1.8.14.2)

svasti dā viśaspatir vṛtrahā vimṛdho vaśī ।
vṛṣendraḥ pura etu nas svasti dā abhayaṅkaraḥ || 11 ||

May Indra come to our help; Indra who is the giver of welfare on Earth and bliss in the World to Come; who is the Lord of the People, the Slayer of Vritra, the Subduer of Enemies and the Giver of Rain, who is peaceable and Giver of Safety. (RV.8.61.13 MNU.20.4,5,)

tryambakam yajāmahe sugandhim̐ puṣṭi vardhanam ।
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt || 12 ||

We offer our homage to the three-eyed one, sweet augmenter of prosperity, as a cucumber from its stem may we be severed from the bonds of death, and attain immortality (R,V.7.59.12. VS.3.60. TS.1.8.6.2.)

ye te sahasram ayutaṃ pāśā mṛtyo martyāya hantave ।
tān yajñasya māyayā sarvān ava yajāmahe || 13 ||

O Death! the thousand nooses which you possess to entangle beings, We escape, through the power of the Supreme Being (TB.3.10.8.2.)

mṛtyave svāhā । mṛtyave svāhā ।

